



THE
BEAUTIES OF HISTORY;

OR,

Pictures of Virtue and Vice:

DRAWN FROM

*Examples of Men eminent for their Virtues,
or infamous for their Vices.*

SELECTED FOR THE
INSTRUCTION AND ENTERTAINMENT
OF

YOUTH.

BY THE LATE W. DODD, LL. D.

Considerably enlarged.

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BY JOHN ASH, LL. D.

Author of GRAMMATICAL INSTITUTES; OF, AN EASY
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ON

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P R E F A C E .

EDUCATION is admitted by all to be the most important duty that a parent owes to his children; and to instill the principles of virtue, and inculcate its practice, is the principal branch of it; and it is not only his duty to them, but also to society of which they are to become members.

To attain this, the *living examples* of the parents themselves are far superior to all precept or written instruction. But to second those, or supply their place, if unhappily wanting, *historical examples* of men eminent for their virtues will make a lively impression upon young minds, which, being unstored with ideas, like a fair sheet of paper, will take them more easily: and, as the first impressions are always the most lasting, particular care should be taken that those examples represent virtue and goodness in their native loveliness, and vice and depravity in their natural deformity. This will incline the youthful mind to aim at imitating the examples of the good: for what they love and admire they will naturally wish to imitate; but

they will avoid the examples of those who by their vices and depravity have made themselves hated by posterity.

The greatest part of this work was selected by the late Dr. Dodd, to illustrate and exemplify his *Sermons to young Men*, a work highly necessary for every young man to peruse, and which he will not peruse with indifference, the style is so animating and descriptive.—The sermons are intended for young men who have arrived at maturity in judgment: the following work is intended for youth of younger years; a cheap, and, the editor hopes, a useful present, from which they may derive both entertainment and improvement.—The additional examples may not appear equally useful and interesting; but it is hoped they may add to the youthful repast without injuring his morals, which at least is a negative goodness.

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BEAUTIES OF HISTORY.

YOUTHFUL EXCESS.

SENTIMENTS.

And not many days after, the younger son gathered all together, and took his journey into a far country, and there wasted his substance with riotous living.

THE parable of the prodigal is no less beautiful and pathetic, than it is instructive and consolatory. It sets before us, in the most striking view, the progress and fatal consequence of vice, on one hand ; and, on the other, the paternal readiness of our Almighty Father to receive the returning penitent to pardon and mercy. It is peculiarly instructive to youth ; and would become very instrumental to preserve them from the pernicious allurements of sin and folly, if they would seriously reflect upon it ; if they would contemplate, in the example of the prodigal before them, the nature and the effects of those vices, which brought him to extreme

distress, and which will ever bring to distress all those who indulge them. And as there can be no question that the indulgence of these vices tends to misery, sorrow, and ruin, more or less conformable to that of the young man's in the parable; so can there, on the other hand, be no doubt but the avoiding of these vices, and the cultivation of the contrary virtues, will, by the grace of God, produce present peace and future happiness.

EXAMPLES.

A LEWD young fellow seeing an aged hermit go by him barefoot, "Father, said he, you are in a very miserable condition, if there is not another world." "True, son, replied the hermit, but what is thy condition, if there is?—Every man, upon the first hearing of the question, knows very well which side of it he ought to close with. But, however right we are in theory, it is plain, that in practice we adhere to the wrong side of the question. We make provision for this life, as though it was never to have an end; and for the other life, as though it were never to have a beginning. The inconsistency of such a conduct is glaring, even at the worst; even supposing (what seldom happens) that a course of virtue makes us miserable in this life: but if we suppose, as it generally happens, that virtue would make us more happy, even in this life, than a contrary course of vice; how can we sufficiently admire the stupidity or madness of those persons who are capable of making so absurd a choice? Every wise man

therefore will consider this life only as it may conduce to the happiness of the other; and cheerfully sacrifice the pleasures of a few years, to those of an eternity.

CRESIPPUS the son of Chabrias, a noble Athenian, was so profusely expensive, that after he had lavishly consumed all his goods and other estates, he put to sale even the very stones of his father's tomb, in the building whereof the Athenians had disbursed a thousand drachmas.

GEORGE NEVILLE, brother to the great Earl of Warwick, at his installment into the archbishoprick of York, made a prodigious feast to all the nobility; most of the principal clergy, and many of the great commoners; the catalogue of which alone, as given by different writers, is sufficient to excite satiety and disgust. The Earl of Warwick was steward on the occasion, the Earl of Bedford treasurer, and the Lord Hastings comptroller; with many other officers; to which we may add one thousand servants, sixty-two cooks, and five hundred and fifteen menial apparitors in the kitchen. But seven years after, fortune shifted the scenes; for the king, seizing on all his estate, sent him over prisoner to Calais, where *vinclús jacuit in summa inopía*; he was kept bound in extreme poverty: justice thus punishing his former prodigality.

THERE is a single passage in Herodotus, which might supply the place of many examples. When Cyrus had received an account that the Lydians had revolted from him, he told Croesus, with a good

deal of emotion, that he had almost determined to make them all slaves. Cræsus intreated him to pardon them; "But, added he, that they may no more rebel, or be troublesome to you, command them to lay aside their arms, and to wear long vests and buskins; (that is, to vie with each other in the indolent elegance and richness of their dress.) Order them to sing and play upon the harp; let them drink and debauch with impunity; and you will soon see their spirits broken, and themselves changed from men to women, so that they will no more rebel, or give you any uneasiness. The hint had too much sanction from experience not to appear plausible; and the event effectually answered the advice.

IN the winter season, says Æsop, a common wealth of ants were busily employed in the management and preservation of their stock of corn, which they carefully exposed to the air in heaps, round the avenues of their little rural habitation. A grasshopper, who had chanced to outlive the summer and autumn, and was ready to starve with cold and hunger, approached with great humility and dejection, and begged they would relieve his necessity, if it were but with one grain of wheat or rye. One of the ants asked him how he had disposed of his time and talents in summer, and why he had not taken pains to lay in a stock, as they had done. "Alas! said he, I passed away the hours in mirth and festivity; drinking, dance, and song, occupied my thoughts; and I never once dreamed of a suc-

ceeding winter." "O improvident creature! replied the ant, with emotion, if that be the case, I can only in justice say, that those who drink, sing, and dance in summer, must expect, ere long, to smart under the rigours and penury of winter."

HOW wretched is the condition of Asotus! A little garret, with bare walls, is his whole apartment, and of this, a flock bed covered with rags, takes up two thirds. Cold, nakedness, and shame, compel him to lie on that bed, till the day is far spent. At night, a lamp suited to the place, a true sepulchral lamp, rather adds horror, than diffuses light. By the feeble glimmering of this languid flame, he eats a dry crust of brown bread, his whole repast! Yet, poor as it is, he is not sure that he shall be able to renew it to-morrow: for he cannot dig, and to beg he is ashamed! What now is become of his countless treasure, his immense revenues, which appeared sufficient to maintain a province?—It may as well be asked what becomes of the water poured into the sieve, or of wax thrown into a furnace. Luxurious entertainments, gaming, women, usurers, and his steward, are the bottomless gulphs which have swallowed up his opulence. But, is there not one, among all his friends, who knows him in his adversity, and stretches out the hand of bounty for his relief? Is there not one, among all his friends? Alas! had he ever a friend? If he had, he would have him still; for, whatever may have been said, "Adversity never banished a friend:" it only disperses those, who unjustly arrogate the name; and,

if adversity is productive of any good, (which cannot be denied) this is one of its principal advantages; for the loss of a false friend, is a real gain. If Asotus has any cause of complaint, it is only for want of wisdom, and of never having had a friend that was sincere.

THE above fancy-portrait, is by no means destitute of originals in real life. We have a remarkable instance in George Villiers, created by James I. Earl, Marquis, and afterwards Duke of Buckingham, and invested with many high and lucrative offices. He is described to have been a gay capricious noble man, of some wit, and great vivacity; the minister of riot, and counsellor of infamous practices; the slave of intemperance; a pretended atheist, without honour or principle; economy or discretion; and who, after various mal-proceedings and vicissitudes of fortune, after a justly merited disgrace from the very court which fostered him, and an imprisonment in the Tower for some time; at last, in the reign of Charles II. deserted by all his friends, and despised by all the world, died in the greatest want and obscurity. Mr. Pope has so beautifully painted these circumstances in his epistle *On the use of Riches*, that we flatter ourselves they will not be thought ill applied, in furtherance of our general plan.

*In the worst inn's worst room, with mat half hung,
The floors of plaister, and the walls of dung:
On once a flock-bed, but repair'd with straw,
With tape-ty'd curtains, never meant to draw;*

*The George and Garter dangling from that bed;
 Where tawdry yellow strove with dirty red;
 Great Villiers lies: Alas! how chang'd from him,
 That life of pleasure and that soul of whim!
 Gallant and gay, in Cliveden's proud alcove,
 The bower of wanton Shrewsbury and Love;
 Or, just as gay at council, in a ring
 Of mimic statesmen, and their merry king.
 No wit to flatter, left of all his store!
 No fool to laugh at, which he valued more!
 There, victor of his health, of fortune, friends,
 And fame, this Lord of useless thousands ends."*

HENRY the fifth, King of England, while he was Prince of Wales, by his loose and dissolute conduct was daily giving his father great cause of pain and anxiety. His court was the common receptacle of libertines, debauchees, buffoons, parasites, and all those species of vermin, which are at once the disgrace and ruin of young princes. The wild and riotous exploits of the Prince and his companions were the general topicks of conversation, and furnished equal matter of astonishment and detestation. This sad degeneracy in the heir of his crown, was not more disagreeable to the King himself, who loved him with the most tender affection, than it was alarming to the nation in general, who trembled at the prospect of being one day governed by a Prince of his flagitious character. But their fears, to the universal admiration of all, were happily removed; for no sooner had the young King assumed

the reins of government, than he shewed himself to be extremely worthy of the high station to which he was advanced. He called together the dissolute companions of his youth; acquainted them with his intended reformation; advised them to imitate his good example; and, after having forbidden them to appear in his presence again, if they continued in their former courses, he dismissed them with liberal presents. He next chose a new council, composed of the wisest and the best men in the kingdom; he reformed the courts of law, by discarding ignorant and corrupt judges, and supplying their places with persons of courage, knowledge, and integrity. Even the chief justice Gascoign, who had committed young Henry to prison for a former misdemeanor, and who on that account trembled to approach the royal presence, was received with the utmost cordiality and friendship; and, instead of being reproved for his past conduct, was warmly exhorted to persevere in the same strict and impartial execution of the laws. In a word, he seemed determined to become a new man, and to bury all his juvenile excesses in utter oblivion, to prove himself the common father and benefactor of all his subjects. And even before his royal predecessor's death, he appears to have been sensible of the folly and impropriety of his conduct, and resolutely bent to reform; For his father being naturally of a jealous and suspicious disposition, listened at times to the suggestions of some of his courtiers, who meanly insinuated, that his son had some evil design upon his crown and authority.

These insinuations filled him with the most anxious fears and apprehensions, and he might perhaps have had recourse to every disagreeable expedient, to prevent the imaginary danger, had not his suspicions been timely removed by the prudent and exemplary conduct of the young Prince; for, no sooner was he informed of his father's jealousy, than he repaired to court, and throwing himself with all humility and much emotion on his knees, accosted the King in these memorable terms. "I understand, my liege, that you suspect me of entertaining designs against your crown and person: I own I have been guilty of many excesses, which have justly exposed me to your displeasure; but, I take heaven to witness, that I never harboured a single thought, inconsistent with that duty and veneration which I owe to your Majesty. Those who charge me with such criminal intentions, only want to disturb the tranquillity of your reign, and basely to alienate your affections from your son and successor. I have therefore taken the liberty to come into your presence; and humbly beg you will cause my conduct to be examined with as much rigour and strictness, as that of the meanest of your subjects; and if I be found guilty, I will cheerfully submit to any punishment you shall think fit to inflict." The King was so highly satisfied with this prudent and ingenuous address, that he embraced him with great tenderness; acknowledging, that his suspicions were entirely removed; and that for the future, he would never entertain a thought to the prejudice of his loyalty and honour.

POLEMO, an Athenian youth, was of so wretched and depraved a cast, that he not only delighted in vice, but gloried in the infamy of it. Returning from a debauch one morning after sun-rise, and seeing the gate of Xenocrates the philosopher open; filled with wine as he was, besmeared with ointments, a garland on his head, and clad in a loose and transparent robe, he enters the school, which at that early hour, was thronged with a number of grave and learned men; and, not content with so indecent an entrance, he sat down among them, on purpose to affront their eloquence and sobriety, and oppose their prudent precepts by his drunken follies. His coming had occasioned all who were present to be angry, only Xenocrates himself was unmoved; and retaining the same gravity of countenance, and dismissing his present theme of discourse, he began a disquisition on modesty and temperance, which he represented in so lively colours before the young libertine, that Polemo, being much affected, first laid aside the crown from his head, then soon after drew his arm within his cloak; changed the festival merriment that appeared in his face to seriousness and anxiety; and at last, through the whole course of his life, cast off all his luxury and intemperance. Thus, by a single judicious and well adapted oration, the young man received so great a cure, that, from being one of the most licentious of his time, he became one of the greatest philosophers and best men in Athens.

FILIAL LOVE.

SENTIMENTS.

"He that curseth his father or his mother, shall surely be put to death!" In agreement wherewith, the wise man remarks, "The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pluck it out, and the young eagles shall eat it!"

THE ancient Romans, as well as some other people, gave parents the absolute right of life and death over their children: And the Chinese, at present, are remarkable for the reverence they exact from children to their parents. Their punishment of parricide, if such a thing ever happens, is the most exemplary and severe: the criminal in this case is cut into ten thousand pieces, which are afterwards burned; his houses and lands are destroyed, and even the houses that stood near him: "to remain as monuments of so detested a crime; or, rather, that all remembrance of so abominable a villainy may be effaced from the earth!"

Let their commands be ever sacred in your ears, and implicitly obeyed, where they do not contradict the commands of God: pretend not to be wiser than

they, who have had so much more experience than yourselves; and despise them not, if haply you should be so blest as to have gained a degree of knowledge or of fortune superior to them. Let your carriage towards them be always respectful, reverent, and submissive; let your words be always affectionate and humble; and especially beware of pert and ill-seeming replies; of angry, discontented, and peevish looks. Never imagine, if they thwart your wills, or oppose your inclinations, that this ariseth from any thing but love to you: Solicitous as they have ever been for your welfare, always consider the same tender solicitude as exerting itself, even in cases most opposite to your desires; and let the remembrance of what they have done and suffered for you ever preserve you from acts of disobedience, and from paining those good hearts, which have already felt so much for you, their children.

Doubtless you have all too much ingenuity of temper to think of repaying the fears and bleeding anxieties they have experienced for your welfare by deeds of unkindness, which will pierce them to the soul; which will perhaps break the strings of a heart of which you, and you only, have long had the sole possession!—No, my young friends; so far from this, you will think it the greatest happiness of your lives to follow your blessed Saviour's example, and to shew the most tender concern for your parents; particularly if, like his, yours should happen to be a widowed parent; a mother deprived of her

chief happiness and stay, by the loss of a husband; for which nothing can compensate but the dutiful and affectionate behaviour of her children; who are bound, in that case, to manifest double kindness, and to alleviate, by all the tenderness and affection imaginable, the many difficulties and sorrows of widowhood.

EXAMPLES.

AS some Christian captives at Algiers, who had been ransomed, were going to be discharged, the cruizers brought in a Swedish vessel, among the crew of which was the father of one of those ransomed captives. The son soon made himself known to the old man; but their unhappiness to meet in such a place, as may well be conceived, was grievous to both. The young man, however, considering that the slavery his father was about to undergo would inevitably put an end to his life, requested that he might be released, and himself detained in his room; which was immediately granted. But when the story was told to the governor, he was so affected with it, that he caused the son likewise to be discharged, as the reward of his filial and exemplary tenderness.

ONE of the favourites of King Henry the Fifth, when Prince of Wales, having been indicted for some misdemeanor, was condemned, notwithstanding all the interest the Prince could make in his favour; insomuch, that he was so incensed at the issue of the trial, as to strike the judge on the bench. This magistrate, whose name was Sir William Gas-

coigne, acted with a spirit becoming his character : he instantly ordered the Prince to be committed to prison ; and young Henry, by this time sensible of the insult he had offered to the laws of his country, suffered himself to be quietly conducted to gaol by the officers of justice. The king (Henry the Fourth) who was an excellent judge of mankind, was no sooner informed of this transaction, than he cried out in a transport of joy, " Happy is the king who has a magistrate possessed of courage to execute the laws ; and still more happy, in having a son who will submit to such chastisement !

BOLESLAUS the Fourth, King of Poland, had a picture of his father, which he carried about his neck, set in a plate of gold ; and when he was going to speak or do any thing of importance, he took this pleasing monitor in his hand, and kissing it used to say, " My dear father, may I do nothing remissly or unworthy of thy name ! "

AMONG the incredible number of persons who were proscribed under the second triumvirate of Rome, were the celebrated orator Cicero, and his brother Quintus. When the news of this proscription was brought to them, they endeavoured to make their escape to Brutus in Macedon. They travelled together for some time, mutually condoling their bad fortune : But as their departure had been very precipitate, and they were not furnished with money and other necessaries for the voyage, it was agreed that Cicero should make what haste he could to the sea-side to secure their passage, and that Quintus

should return home to make more ample provision. But, as in most houses there are as many informers as domestics, his return was immediately known, and the house in consequence filled with soldiers and assassins. Quintus concealed himself so effectually that the soldiers could not find him. Enraged at their disappointment, they put his son to the torture, in order to make him discover the place of his father's concealment: but filial affection was proof in this young Roman against the most exquisite torments. An involuntary sigh, and sometimes a deep groan, was all that could be extorted from the generous youth. His agonies were increased; but, with amazing fortitude, he still persisted in his resolution not to betray his father. Quintus was not far off; and it may better be imagined than can be expressed, how the heart of a father must have been affected with the sighs and groans of a son expiring in torture to save his life. He could bear it no longer; but quitting the place of his concealment, presented himself to the assassins, beseeching them with a flood of tears to put him to death, and dismiss the innocent child; whose generous behaviour the triumvirs themselves, if informed of the fact, would judge worthy of the highest approbation and reward. But the inhuman monsters, without being in the least touched by the tears either of the father or the son, answered that they both must die; the father, because he was proscribed; and the son, because he had concealed his father. Upon this a new contest of tenderness arose,

who should die the first; which, however, the assassins soon decided, by beheading them both at the same time.

SOLON, the Spartan legislator, never would establish any law against parricides, or parent-killers, saying, "The Gods forbid that a monster should ever come into our commonwealth;" and it is certain that upwards of two centuries elapsed, from the first building of Rome, before so much as the name of a paricide was known amongst them. The first who killed his own father, and stained his hands in the blood of him who gave him life, was Lucius Ostinus, a person afterwards detested throughout all ages; and P. Maleolus, as Livy informs us, was the first among the Romans who was known to have killed his mother; and who underwent that punishment which the ancients instituted in so atrocious a circumstance. For they ordained that the parricide should be first scourged in the severest manner; then sewed up in a sack, together with a cock, a viper, a dog, and an ape, and so thrown headlong into the sea.

THE Emperor of China on certain days of the year pays a visit to his mother, who is seated on a throne to receive him; and four times on his feet, and as often on his knees, he makes her a profound obeisance, bowing his head even to the ground. The same custom is also observed through the greatest part of the empire; and if it appears that any one is negligent or deficient in his duty to his parents, he is liable to a complaint before the magi-

strates, who punish such offenders with much severity. This, however, is seldom the case, no people, in general, expressing more filial respect and duty than they.

SIR Thomas More seems to have emulated this beautiful example; for, being Lord Chancellor of England at the same time that his father was a Judge of the King's Bench, he would always, on his entering Westminster Hall, go first to the King's Bench, and ask his father's blessing, before he went to sit in the Court of Chancery; as if to secure success in the great decisions of his high and important office.

DURING an eruption of Mount *Jerna*, many years since the danger it occasioned to the inhabitants of the adjacent country became very imminent, and the flames flying about, they were obliged to retire to a greater distance. Amidst the hurry and confusion of such a scene (every one flying, and carrying away whatever they deemed most precious) two sons, the one named Anapias, the other Amphinomus, in the height of their solicitude for the preservation of their wealth and goods, recollected their father and mother, who, being both very old, were unable to save themselves by flight. Filial tenderness set aside every other consideration; and, "Where (cried the generous youths) shall we find a more precious treasure than those who begat and gave us being?" This said, the one took up his father on his shoulders, the other his mother, and so made their way through the surrounding smoke and flames. The fact struck all beholders with

the highest admiration; and they and their posterity ever after called the path they took in their retreat, "The field of the Pious," in memory of this pleasing accident.

A WOMAN of distinction in Rome had been condemned to a capital punishment. The prætor accordingly delivered her up to the triumvir, who caused her to be carried to prison, in order to be put to death. The gaoler, who had orders to execute her, was moved with compassion, and could not resolve to kill her: he determined therefore to let her die of hunger; besides which, he suffered her daughter to see her in prison, taking care, however, to have her diligently examined, lest she might bring her sustenance. As this continued many days, he was surprized that the prisoner lived so long without eating; and suspecting the daughter, upon watching her he discovered that (like the famous Xantippe, daughter of Cymon) she nourished her parent with the milk of her own breasts. Amazed at so pious, and at the same time so ingenious a procedure, he ventured to tell the fact to the triumvir, and the triumvir to the prætor; who thought the circumstance worthy of being related in the assembly of the people. The criminal was pardoned: A decree passed, that the mother and daughter should be subsisted, for the residue of their lives, at the expence of the public; and, to crown the whole, that a temple, "Sacred to Piety," should be erected near the prison.

EPAMINONDAS the Theban general, being asked "what was the most pleasing event that had happened to him in his whole life," cheerfully answered, "It was this, that he had obtained that glorious victory over the Leuctrians at a time when his father and mother were both living to enjoy the news."

WHILE Octavius was at Samos, after the famous battle of Actium, which made him master of the universe, he held a council in order to examine the prisoners who had been engaged in Anthony's party. Among the rest, there was brought before him Metellus an old man, oppressed with years and infirmities, disfigured by a long beard and dishevelled hair, but especially by his clothes, which, through his ill fortune, were become very ragged. The son of this Metellus sat as one of the judges, and at first could not easily discriminate his father through this deplorable appearance: At length, however, after viewing him narrowly, having recollected his features, instead of being ashamed to own him, he ran to embrace the old man, and cried bitterly. Then, returning toward the tribunal, "Caesar (said he) my father has been your enemy, if your officers he deserves to be punished, and I to be rewarded. The favour I desire of you is, either to save him on my account, or to order me to be put to death with him." All the judges were touched with compassion at this affecting scene; and Octavius himself, relenting, granted to old Metellus his life and liberty.

DARIUS invaded Scythia with all the forces of his empire: the Scythians retired by little and little, till they came at length to the uttermost deserts of Asia. Here Darius sent his ambassador to them, to demand where it was that they proposed to conclude their retreat, and when they intended to begin fighting. They returned him for answer, with the spirit so peculiar to that nation, "That they had no cities, nor cultivated fields, for the defence of which they should give him battle; but when once he was come to the place of their fathers' monuments, he should then understand in what manner the Scythians used to fight." So great a reverence had even that barbarous nation for the ashes of their ancestors!

THE Emperor Decimus, intending and desiring to place the crown on the head of Decius his son, the young prince refused it in the most strenuous manner, saying, "I am afraid, lest, being made an emperor, I should forget that I am a son. I had rather be no emperor, and a dutiful son, than an emperor; and such a son as hath forsaken his due obedience. Let then my father bear the rule; and let this only be my empire—to obey with all humility, and to fulfil whatsoever he shall command me." Thus the solemnity was waved, and the young man was not crowned; unless mankind shall say that this signal piety towards an indulgent parent was a more glorious diadem to the son than that which consisted merely of gold and jewels.

FRATERNAL LOVE.

SENTIMENTS.

Behold how comely a thing it is for brethren to dwell together in unity!

THE ancients conveyed much of their instruction in fables; and there is one which well deserves to be repeated; as it is not only applicable to our present subject, but very instructive in itself. A tender father, on his death-bed, called his children around him, and presenting them with a small bundle of twigs, ordered them to try, one after another, with all their force, if they could break it. They tried, but could not. "Unbind it now (said he) and take every twig of it separately, and see what you can do by that means." They did so, and with great ease, one by one, they broke it all to pieces. "Behold (said he) my dear children, the true emblem of your condition: Keep together, and you will be safe, unhurt, and prosperous: Divide, and you are certainly undone."

What inexpressible delight, when brothers and sisters of one family live together in all the harmony of friendship and good esteem, mutually delighted and charmed with each other's presence

and society! Peace dwells in their bosom, and transport beats at their heart. They know how to alleviate each other's troubles and difficulties; they know how to impart and double each other's felicity and pleasure. And if perchance their aged parents live, who have formed them thus to love, whose early care provided for them this high feast of the most delicate sensations, what increasing raptures do they feel from blessing those parents with this fruit of their care! O ye happy parents! if I could envy any beings upon earth, it were you, who see your youth renewed in good and worthy children flourishing around you; who see those children amply crowning your days and nights of past solicitude; not only with the most reverential respect to yourselves, but with what you wish still more if possible, with the firmest and most respectful love to each other; who see those children, with all the kindness of that love you sought to inspire, like olive-branches, verdant around you, blessed in you, blessed in each other, blessed in themselves, the providence of God smiling upon them, success and honour attending their steps.

EXAMPLES.

SCYLURUS, the Scythian having fourscore sons, desired nothing so much as to bring them up in the love of each other; and, to shew them how invincible such a concord would render them, as he lay on his death-bed he called them around him, and giving to each of them a bundle of javelins,

bade them try if they could break the bundles. The young men having attempted, and declaring it impracticable, Scythrus untied the bundles in their presence, broke the javelins one by one with the greatest ease, and from thence took occasion thus to address his children, "Behold, my sons, your strength whilst linked together in the bonds of amity; on the contrary, how weak, and what an easy prey you must be, when separated in your interests by discords and sedition!"

AS one of the water-bearers at the fountain of the Fauxbourgs St. Germain in Paris was at his usual labours in August 1766, he was taken away by a gentleman in a splendid coach, who proved to be his own brother, and who, at the age of three years, had been carried to India, where he made a considerable fortune. On his return to France he had made enquiry respecting his family; and hearing that he had only one brother alive, and he in this humble condition of a water-bearer, he sought him out, embraced him with great affection, and brought him to his house; where he gave him bills for upwards of a thousand crowns per annum.

THE learned and pious Bishop Hall tells us, in his "Specialities," that instead of being sent to the university when a boy, he was very near being placed for education under a private tutor at Leicester: but his eldest brother having occasion to go to Cambridge about this time, and waiting upon a fellow of Emanuel College, the latter, on hearing of the diversion of old Mr. Hall's former purposes

from the university, importunately dissuaded him from that new course, professing to pity the loss of such good hopes. The elder brother, moved with these words, on his return home fell upon his knees to his father, and besought him to alter so prejudicial a resolution, and not suffer the young man's hopes to be drowned in a shallow country channel, but revive his first intentions for Cambridge; adding, in the zeal of his affection, that if the chargeableness of that course were the hindrance, he should be rather pleased to sell part of that land which, in the order of nature, he was to inherit, than to abridge his brother of so happy a means to perfect his education. This very uncommon and amiable instance of generosity had its due effect; and the world sufficiently knows the success and blessing which attended it, through the excellent labours of this eloquent and devout prelate.

THE father of that eminent lawyer Mr. Serjeant Glanvill had a good estate, which he intended to settle on his eldest son; but he proving a vicious young man, and there being no hopes of his recovery, he devolved it upon the Serjeant, who was his second son. Upon the father's death, the eldest, finding that what he had before considered as the mere threatnings of an angry old man were now but too certain, became melancholy, which by degrees wrought in him so great a change, that what his father could not prevail in while he lived was now effected by the severity of his last will. His brother, observing this, called him with many of

his friends together to a feast ; where, after other dishes had been served up, he ordered one, which was covered, to be set before his brother, and desired him to uncover it ; upon his doing which, the company, no less than himself, were surprized to find it full of writings : and still more, when the Serjeant told them, " that he was now doing what he was sure his father would have done, had he lived to see that happy change which they now all saw in his brother ; and therefore he freely restored to him the whole estate."

IN the year 1585 the Portuguese Carracks sailed from Lisbon to Goa, a very rich and flourishing colony of that nation in the East Indies. On board of one of these vessels there were no less than 1200 souls, mariners, passengers, priests, and friars. The beginning of their voyage was prosperous ; but not many days after, through the perverseness of the pilot, the ship struck on a rock, and instant death began to stare them in the face. In this distress the captain ordered the pinnace to be launched ; into which having tossed a small quantity of biscuit and some boxes of marmalade, he jumped in himself, with nineteen others ; who, with their swords, prevented the coming of any more, lest the boat should sink. Thus scantily equipped, they put off into the great Indian Ocean, without a compass to steer by, or any fresh water but what might happen to fall from the heavens, whose mercy alone could deliver them. At the end of four or five days the captain died with sickness ; and they were obliged,

to prevent confusion, to elect one of their company to command them. This person proposed to them to draw lots, and cast every fourth man over-board, their small stock of provision being now so far spent as not to be able, at very short allowance, to sustain life above three days longer. To this they agreed ; so that there were four to die out of their unhappy number, the captain, a friar, and a carpenter, being exempted by general consent. The lots being cast, three of the first submitted to their fate, after they had confessed and received absolution. The fourth victim was a Portuguese gentleman that had a younger brother in the boat ; who, seeing him about to be thrown overboard, most tenderly embraced him, and with tears besought him to let him die in his room ; enforcing his arguments by telling him, " that he was a married man, and had a wife and children at Goa, besides the care of three sisters, who absolutely depended upon him for support ; whereas himself was single, and his life of no great importance : " he therefore conjured him to suffer him to supply his place, assuring him that he had rather die for him than live without him. The elder brother, astonished, and melting with his generosity, replied, " that, since the divine providence had appointed him to suffer, it would be wicked and unjust to permit any other to die for him, but especially a brother to whom he was so infinitely obliged." The younger, however, persisting in his refusal, would take no denial, but, throwing himself on his knees, held his brother so

fast that the company could not disengage him. Thus they disputed a while ; the elder bidding him be a father to his children, and recommending his wife and sisters to his protection ; but all he could say could not make the younger desist. This was a scene of tenderness that must fill every humane breast with pity. At last the constancy of the elder brother yielded to the piety of the other, and suffered the gallant youth to supply his stead ; who, being cast into the sea and a good swimmer, soon got to the stern of the pinnace, and laid hold of the rudder with his right hand. This being perceived by one of the sailors, he cut off the hand with his sword ; then dropping into the sea, he presently regained his hold with his left hand, which received the same fate by a second blow. Thus, dismembered of both hands, he made a shift, notwithstanding, to keep himself above water with his feet, and two stumps, which he held bleeding upwards. This moving spectacle so stung the pity of the whole company, that they cried out, " He is but one man ; let us endeavour to save him ! " Accordingly he was taken into the boat, where he had his hands bound up as well as the place and circumstances would admit. They then continued rowing all night ; and the next morning, when the sun arose (as if Heaven would reward the gallantry and piety of this young man) they descried land ; which proved to be the mountains of Mozambique, in Africa, not far from a Portuguese colony : thither they all safe arrived ; where they remained till the

next ship from Lisbon passed by, and carried them to Goa. At that city Linschoten, a writer of good credit, assures us he himself saw them land, supped with the two brothers that very night, beheld the younger, with his stumps, and had the story from their own mouths.

TITUS the Roman Emperor, who was called, for his virtues, "the delight of mankind," bore such a brotherly affection towards Domitian, that though he knew he had spoken irreverently of him, and had solicited the army to rebellion, yet he never treated him with the less love or respect, even on that account, nor would suffer others to do so; but called him his partner and successor in the empire; and sometimes, when they were alone together, he besought him not only with earnest entreaties, but with tears, that he would bear the same brotherly love towards him, as he always had and should ever find from him.

DURING the heavy war with Antiochus, the province of Asia fell to the lot of Lucius the brother of Scipio Africanus; but the Senate, not thinking his abilities adequate to the charge, seemed inclinable rather to commit the conduct of the war to Caius Lælius his colleague, with whom his brother Africanus was in the most intimate friendship. But no sooner had the latter heard of their deliberation, than he earnestly besought the Senate not to transfer the province, though it were to Lælius himself, which had fallen by lot to his brother; promising, at the same time,

that he would accompany Lucius into Asia, and serve with him in quality of his legate. Thus the elder brother fostered and supported the younger; the valiant defended the weak; and so aided him with his counsel, that at length Lucius returned to his country triumphant, and was crowned with the glorious surname of Scipio Asiaticus.

HENRY, King of Arragon and Sicily, left at his death his only son John, a child of two and twenty months old, whom he entrusted to the care and fidelity of his brother Ferdinand. This prince was a man of great virtue and merit; and therefore the eyes of the nobles and people were fixed upon him; and not only in private discourses, but in the public assemblies, he had the general voice and consent to be chosen King of Arragon. With unshaken magnanimity, however, he remained deaf to these offers; alledged and asserted the right of his infant nephew, and the custom of the country, together with his dying brother's last will, "which (said he) you are bound the rather to maintain by how much the more incapable the young prince is to do it." His words, notwithstanding, had not the effect he wished, and the assembly adjourned for that day. Soon after they met again, in hopes that, having had time to consider of it, he would now accept their suffrages. Ferdinand, apprized of their purpose, prepared himself for their reception, caused the little child to be clothed in royal robes, and, having hid him under his garments, went and took his seat in the assembly. Upon which the master

of the horse, by order of the States, coming up and asking him, "Whom, O Ferdinand, is it your pleasure to have declared our king?" the generous prince, with a sharp look and solemn tone, replied, "Whom but John, the son of our brother?"— Having said this, he immediately took the infant from under his robe, and, lifting him upon his shoulders, with a loud voice cried, "God save King John! Then setting down the child, and commanding the royal banners to be displayed, he cast himself first to the ground before him, and all the rest, moved by his illustrious example, did the like.

TIMOLEON the Corinthian is a noble pattern of fraternal love; for being in a battle with the Argives, and seeing his brother fall down dead with the wounds he had received, he instantly leaped over his dead body, and with his shield protected it from insult and plunder; and though sorely wounded in this generous enterprize, he would not by any means retreat to a place of safety, till such time as he had seen the corpse carried off the field by his friends. How happy for Christians, would they imitate this heathen, and as tenderly screen from abuse and calumny the wounded reputation or dying honour of an absent or defenceless brother!

DURING the whole third general persecution of the Christians, under the emperor Trajan, in the year of Christ one hundred, the holy evangelist St. John felt none of the storm at Ephesus, where he resided, but pursued his duty in peace, though ex-

trremely weak and declining, being then near an hundred years of age. He continually, in his preaching, urged his auditors to the great duties of love and tenderness for each other; and our Lord's great love to him seems to have inspired his soul with a more extensive and generous affection than was common to the rest of mankind. St. Jerome tells us, that, by reason of his great age, he was reduced to such weakness as to be unable to go to the church, or Christian assemblies, unless carried by his disciples; and that, not being able to make long discourses, he urged little more in those assemblies than this sentence, "My dear children, love one another." Those who heard him, being at length weary with this constant repetition of the same injunction, said to him, "Master, why do you always say the same thing?" To which he returned them this answer, worthy of the beloved apostle: "It is what our Lord himself has commanded; and if we can perform this, we need do nothing more." Thus we see love is not only the fulfilling of the Law, but the perfection of the Gospel too.

EARLY APPLICATION TO WISDOM.

SENTIMENTS.

Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding.—Exalt her, and she shall promote thee: She shall bring thee to honour, when thou dost embrace her.—She shall give to thine head an ornament of grace; a crown of glory shall she deliver to thee.

CICERO (than whom no man was a better judge, for no man more earnestly sought, or better understood the true nature of wisdom; no man, I mean, of the heathen world) Cicero has given nearly this definition of wisdom. “What (says he) is more desirable than wisdom; what more excellent in itself; what more useful to man, or more worthy his pursuit? They who earnestly seek for it are called philosophers; for philosophy, in the strict meaning of the word is no other than the love of wisdom; but wisdom, as defined by the ancient philosophers, is the knowledge of things divine and human, and of their efficient causes; the study of which whoever despises, I know not what he can think worthy of his approbation. For whether you seek for an

agreeable amusement, or a relaxation from care, what can be comparable to those studies which are always searching out for something that may tend to make life more easy and happy? Are you desirous of learning the principles of fortitude and virtue?—This, or none beside, is the art by which you may acquire them. They who affirm that there is no art in things of the greatest moment, while nothing, even the most trifling, is attained without the aid of art, are men of no reflection, and guilty of the grossest error: but if there is any science of virtue, where shall it be learned, if not in the school of this wisdom?"

An ignorant, idle man, is a dead weight on society; a wicked, profligate man, is a pest, is a nuisance to society: but a wise and virtuous man, who labours by all means in his power to advance the universal good, to improve the knowledge and the happiness of mankind, is at once an ornament to his nature, and a blessing to the community; a good planet shining with a benign influence on all around him; the truest resemblance of his God, whose goodness is continually displaying itself through the whole extent of being, and, like that God, seeking pleasure in conferring good, and feeling happiness according to the degree in which he communicates it.

EXAMPLES.

BIAS, as he was one day sailing with some wicked men who prayed in a storm, intreated them to be

silent, lest their voices should be heard amidst the pious prayers of others; and being asked by one of them, what that piety, which he talked of, meant? He answered, "It is to no purpose to speak to a man of those things which he never intendeth to practise." When this same philosopher came to die, he bequeathed this instruction to those who survived: "That they should so order their lives, as if they were to live a *very little*, and a *very great* while." From which principle of his, his friend Cleobulus on his death-bed inferred this conclusion: "That those men only live to any purpose, who overcome carnal pleasures, make virtue familiar, and vice a stranger to their souls; the great rule of life, as he observed, being to be moderate, and the great work of it to meditate, according to the remark of his cotemporary Periander, who hated pleasures which were not immortal; leaving behind him this maxim, *Μένειν, τὸ πᾶν*: "Meditation is every thing."

ANTISTHENES being asked, what he got by his learning, answered, "That he could talk to himself; could live alone; and needed not go abroad, and be beholden to others for delight." The same person desired nothing of the Gods to make his life happy, but the spirit of Socrates; which would enable him to bear any wrong or injury, and to continue in a quiet temper, whatever might befall him.

DIOGENES seeing a stranger in Lacedemon at great pains to prepare his matters, and decorate himself for an approaching feast-day: 'Pray, Sir,

said he, what may you be about? Don't you know that every day is a festival to a good mind! He compared this world to a Temple dignified by the Deity; in which man is so constituted, as to be under a moral obligation to demean himself with integrity, as always under the inspection of an all seeing God.

COUNT Oxenstiern, the Chancellor of Sweden, was a person of the first quality, rank, and abilities in his own country, and whose care, and success not only in the chief ministry of affairs there, but in the greatest negotiations of Europe, during his time, rendered him no less considerable abroad. After all his knowledge and honours, being visited in his retreat from public business by Commissioner Whitlock, our ambassador to Queen Christina; at the close of their conversation, he said to the ambassador, "I, Sir, have seen much, and enjoyed much of this world; but I never knew how to live till now. I thank my good God who has given me time to know him, and likewise myself. All the comfort I take, and which is more than the whole world can give, is the knowledge of God's love in my heart, and the reading of this blessed book—laying his hand on the bible.—You are now, Sir, (continued he) in the prime of your age and vigour, and in great favour and business; but this will all leave you, and you will one day better understand and relish what I say to you. Then you will find that there is more wisdom, truth, comfort, and pleasure, in retiring and turning your heart from

the world, in the good spirit of God, and in reading his sacred word, than in all the courts and all the favours of Princes."

THE Romans, we are told, built their Temple of Virtue immediately before that sacred to Honour; to teach that it was necessary to be virtuous, before the being honoured. St. Augustin observes, that these temples were contiguous, but so, as that there was no entering into that of Honour, till after having passed through that of Virtue.

SENECA, after a serious study of all the philosophy then in the world, was almost a Christian in his severe reproofs of vice, and commendations of virtue. His expressions are sometimes divine, excelling the common sphere of heathen authors. How beautiful is that sentence of his in the Preface to his Natural Questions: "Oh! what a pitiful thing would man be, if his soul did not soar above these earthly things." And though he was sometimes doubtful about the future condition of his soul, yet he tells his dear Lucilius with what pleasure he thought of its future bliss; and then goes on to argue that the soul of man hath this mark of divinity in it, that it is most pleased with divine speculations, and converses with them as with matters in which it is most nearly concerned. When this soul, saith he, hath once viewed the vast dimensions of the heavens, it despises the meanness of its former little cottage. Were it not for these contemplations, it had not been worth our while to have come into this world, nor would it make us amends for any

pains and care we take about this present life." And at length he concludes his arguments with this remarkable reason whence to infer the blessedness of pious souls, saying, "Let us not wonder that good men go to God after death, since God vouchsafes to enter into them here, in order to render them good; for no soul can be good without him."

ALEXANDER the Great being asked why he honoured his master Aristotle more than Philip his father, he replied, "My father brought me down from Heaven to earth; but my master made me re-ascend from earth to Heaven." The one only gave him life; the other instructed him how to live well.

THE Spartans, we find, paid a particular attention to the peculiar genius and disposition of their youths, in order the better to adapt them to such spheres as were most suitable to their capacities, and might be most beneficial to Society. Among them it was not lawful for the father himself to bring up his children after his own fancy. As soon as they were seven years old, they were all listed in several companies, and disciplined by the public. The old men were spectators of their performances, who often raised emulations among them, and set them at strife one with another, that by those early discoveries they might see how their several talents lay, and, without any regard to their quality, dispose of them accordingly for the service of the commonwealth. By this means Sparta soon became the mistress of Greece, and famous through the whole world for her civil and military discipline.

AGESILAUS, King of Sparta, being asked, "what he thought most proper for boys to learn?" answered, "what they ought to do when they come to be men." Thus a wiser than Agesilaus hath inculcated: "Train up a child in the way that he should go, and when he is old he will not depart from it."

THE story of Simonides may stand as a thousand arguments for assiduous application to knowledge, and demonstrates that the wise man's true riches are lodged within himself. That excellent poet, the better to support himself under his narrow circumstances, went the tour of Asia, singing from city to city the praises of their heroes and great men, and receiving their rewards. By this means having at last become wealthy, he determined to return to his own country by sea, he being a native of the island of Ceös. Accordingly he went on board a vessel, which had not been long on the voyage before a terrible tempest arose, and reduced it to a wreck in the midst of the sea. Upon this, some of the people packed up their treasures; others, their most valuable merchandize, and tied them around their bodies, as the best means of supporting their future existence, should they escape the present dangers. But amidst all their solicitude, a certain inquisitive person, observing Simonides quite inactive, and seemingly unconcerned, asked him, "What! don't you look after any of your effects?" "No (replied the poet calmly);" all that is mine is with me. Then some few of them, and he among the rest,

took to swimming; and several got safe ashore; while many more perished in the waves, wearied and encumbered with the burden they had bound about them. To complete the calamity, soon after some plunderers came down upon the coast, and seized all that each man had brought away with him, leaving them naked. The ancient city of Clazomence happened to be near at hand; to which the shipwrecked people repaired; here a certain man of letters, who had often read the verses of Simonides, and was his great admirer, though unknown, on one day, hearing him speak in the market-place, inquired of him his name, and, finding it was he, gave him a welcome reception at his own house, and supplied him with clothes, money, and servants to attend him; while the rest of the company were forced to carry a letter about this foreign city, setting forth their case, and begging bread: the next day Simonides met with them in his walks, and thus addressed them:—"Did I not tell you, my friends, that all which I had was with me; but you see all that which you could carry away with you perished." Thus wisdom is proved to be the most durable possession, and the best security amidst every want and trial.

NICHOLAS BREAKSPEAR, who on his advancement to the popedom, assumed the name of Adrian IV. was, in the early part of his life, reduced to the necessity of submitting to servile offices for bread. He studied in France; where, though he laboured under the pressures of po-

verty, he made a wonderful progress in learning. One day, on an interview with an intimate friend, he told him that all the hardships of his life were nothing in comparison to the papal crown; and, speaking of the difficulties and sorrows he had experienced, he observed, "that he had been as it were strained through the alembick of affliction." This great and exemplary man was in such high veneration, that Frederick King of the Romans, at an interview with him in Italy, condescended to hold his stirrup while he mounted his horse. He was the only Englishman that ever sat in the papal chair.

THOMAS Earl of Dorset, who lived in the reign of James I. may not only be ranked with the chief men of his age as a scholar and a statesman, but was, moreover, an admirable manager of his private fortunes and the public revenues. The former indeed he had been called to from the most substantial motives; for it seems he succeeded early in life to an immense estate, which, as he thought it set him above œconomy, he lavished without care. However, in a few years, by means of his excessive magnificence and dissipation, he found himself involved in debt. The indignity of being on a certain day kept in waiting by an Alderman, of whom he had occasion to borrow money, opened his eyes, and made so deep an impression upon him, that he resolved from that moment to become a better œconomist. Accordingly, we are told, he managed his finances so well, that he was thought a proper person to succeed the

great Cecil, Lord Burleigh, as Lord High Treasurer of England.

THE famous Torquato Tasso, by his poem entitled *Rinaldo*, extended his reputation throughout all Italy, but greatly chagrined from his father, who thought it might seduce him from studies more advantageous. Accordingly he went to Padua, where his son then was, to remonstrate against his apparent purpose of devoting himself to philosophy and poetry, and made use of many very harsh expressions; all which Tasso heard with a patience and tranquillity that made the old gentleman still more angry. At last, "Of what use (cried he) is that philosophy on which you value yourself so much?" "Sir (replied Tasso calmly) it has enabled me to endure the harshness even of your reproofs."

SIR Thomas Smith, Secretary of State to Queen Elizabeth, a few months before he died, sent to his friends the Bishops of Winchester and Worcester, intreating them to draw up for him, out of the word of God, the plainest and best directions for making his peace with him; adding, "That it was great pity men knew not to what end they were born into the world till they were just at the point of quitting it."

SIR John Mason was born in the reign of Henry VII. and lived in high esteem with Henry VIII. Edward VI. Queen Mary, and Queen Elizabeth; having been a privy counsellor to each of the four last, and an accurate observer of all the various revolutions and vicissitudes of those times. When

he lay on his death-bed he called his family together, and addressed them in the following terms: "Lo! here I have lived to see five princes, and have been a counsellor to four; I have seen the most remarkable things in foreign parts, and been present at most state transactions for thirty years together: and I have learned this, after so many years experience, That Seriousness is the greatest Wisdom, Temperance the best Physician, and a good Conscience the best Estate. And were I to live again, I would exchange the court for a cloyster; my privy-counsellor's bustles for an hermit's retirement; and the whole life I have lived in the palace, for one hour's enjoyment of God in my closet. All things else forsake me except my God, my duty, and my prayers."

ADVICE TO APPRENTICES.

SENTIMENTS.

Not with eye-service, as men-pleasers, but as the servants of Christ; doing the will of God from the heart: With good-will doing service, as to the Lord, and not to men. Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.

TIME is no longer your own, but your master's; therefore be careful not to idle or squander it away, but to improve every moment of it; that so you may not only fulfil the duties of your station, but gain such allowed hours as may be properly employed to your own emolument and satisfaction. There is nothing so valuable and important as time; the flying moments of it, once passed, are never to be retrieved. Ever mindful hereof, delay not the immediate performance of that which, the occasion slipped, you may perhaps never have it in your power to perform at all.

So must you be particularly careful of your Trust. Your master's interests are become yours; you owe him the strictest fidelity! and if you are

found deficient herein, you must never expect either confidence or character. Fidelity shews itself in words and actions, and may be distinguished into truth in words, and integrity in deeds. Nothing is so dishonourable and disgraceful as lying, or a deviation from truth. It is always the mark of a mean and worthless spirit ; a vice, God knows, which too early discovers itself in the human mind ; and to discourage and eradicate which, no caution or attention can be too great or severe. As it is founded in the worst principles, so it is productive of the greatest evils ; not only extremely vicious and faulty in itself, but generally the introduction to and cloak for other faults and vices. Simply to lie is an offence ; to lie in order to conceal a fault is a double offence ; but to lie with a malicious purpose, with a view to injure or prejudice others, is an offence aggravated tenfold, and truly diabolical ; an indication of the most corrupt and abandoned heart : and the mischief of it is, that they who indulge themselves in the practice at all, generally are led on by the father of lies to the very excess of it. Never therefore, in a smaller or greater matter, suffer your lips to deviate from the truth ; speak it honestly, openly, and without reserve : you cannot conceive how easily the mind is corrupted by the slightest indulgence in falshood, by the least licence given to little mean reservations, equivocations, and mental chicaneries. Be assured a fault is always doubled by denying it ; an open, frank confession disarms resentment and conciliates

affection : such a regard to truth will gain you credit, and give you dignity. It is an high, it is an amiable character of any man, of a young man more especially, to say that his veracity is always to be depended upon ; whereas, on the contrary, it is just as low and despicable. And if you accustom yourself to falshood, such will be your character ; for the natural consequence of being caught in one lie is, in future, doubt of whatever you shall say. And I would ask, can there be any thing more disgraceful than to stand in such a light amongst your fellow creatures, as to have your words despised and unregarded, and even the truth you speak disbelieved.

There is great reason to believe, that those who are conscientious in their words will be so in their actions ; that they will shew the same regard to truth in the one as in the other ; this is indispensably requisite. The least temptation to fraud must never be suffered to remain a moment in your hearts ; dishonesty will blast your reputation, and all your hopes ; and it will still be the worse in you, to whom your master intrusts the care of his property ; for a breach of trust is ever the highest aggravation of an offence. Always therefore consider yourself as entrusted with the charge of your master's property ; consider it as most sacred ; and while you never allow in yourself a single thought of embezzling or injuring it, never permit yourself to connive at such practices in others. Next to the being vicious ourselves, is the consenting to, or

conniving at, vice in others ; and he is not far from falling into the same sin, who can see it with unconcern, or without reproof in another. Not that I would have you busy and pragmatrical, ready at all turns to whisper idle stories in the ears of your superiors ; this will certainly render you extremely odious and disgusting to those who are upon a level with you ; your life will become uneasy ; and your own conduct will be most scrupulously examined.

You owe to your master, and indeed to yourself, industry and close application to business. He expects it from you as his right ; and you will do well to give it, as for that reason, so for your own sake also ; because thus you will not only improve in the proper knowledge of that business which you are apprenticed to learn, but will preserve yourself from the numberless dangers attendant upon idleness. Every thing is possible to industry ; and it will be very difficult to produce any instances of men who, joining strict honesty to continued industry, have failed of their due success in this world.

In short, in this, and in all the other instances of your duty to your master, let one general rule ever have its due influence on your conduct, and it will always direct you right : " Consider his interests and welfare as your own." Thus, as a son with a father, you will never injure or see him injured : on the contrary, sensible of your duty to him, and to your All-seeing Master in Heaven, you will study to do your part with all fidelity ; thus re-

commending yourself at once to your earthly and your Heavenly Master.

EPAMPLES.

THE Archbishop of Cambray makes Telemachus declare, that though he was young in years, he was old in the art of knowing how to keep both his own and his friends' secrets. "When my father (says the prince) went to the siege of Troy, he took me on his knees, and, after embracing and blessing me, as he was surrounded by the nobles of Ithaca, "O my friends! (said he) into your hands I commit the education of my son; if you ever loved his father, shew it in your care towards him: but, above all do not omit to form him just, sincere, and faithful in keeping a secret.—These words of my father (says Telemachus) were continually repeated to me by his friends, in his absence; who made no scruple of communicating to me their uneasiness at seeing my mother surrounded with lovers, and the measures they designed to take on that occasion." He adds, that he was so ravished at being thus treated like a man, and at the confidence reposed in him, that he never abused it: nor could all the insinuations of his father's rivals ever get him to betray what was committed to him under the seal of secrecy.

"THERE is nothing (says Plato) so delightful as the hearing or the speaking of truth." For this reason it is that there is no conversation so agreeable as that of a man of integrity, who hears without any intention to betray, and speaks without any inten-

tion to deceive.—As an advocate was pleading the cause of his client in Rome, before one of the prætors, he could only produce a single witness in a point where the law required the testimony of two persons; upon which the advocate insisted on the integrity of the Person whom he had produced: but the prætor told him, that where the law required two witnesses, he would not accept of one, though it were Cato himself.—Such a speech from a person who sat at the head of a court of justice, while Cato was still living, shews us more than a thousand examples, the high reputation this great man had gained among his contemporaries, on the account of his sincerity.

AS I was sitting (says an ancient writer) with some senators of Bruges, before the gate of the Senate-house, a certain beggar presented himself to us, and with sighs and tears, and many lamentable gestures, expressed to us his miserable poverty, and asked our alms; telling us at the same time, that he had about him a private maim, and a secret mischief, which very shame restrained him from discovering to the eyes of men. We all, pitying the case of the poor man, gave him each of us something, and departed. One, however, amongst us took an opportunity to send his servant after him, with orders to inquire of him what that private infirmity might be, which he found such cause to be ashamed of, and was so loth to discover. The servant overtook him, and delivered his commission; and, after having diligently viewed his face, breast,

arms, legs, and finding all his limbs in apparent soundness, "Why, friend (said he) I see nothing whereof you have any such reason to complain." "Alas, Sir! (said the beggar) the disease which afflicts me is far different from what you conceive, and is such as you cannot discern: yet it is an evil which hath crept over my whole body; it has passed through my very veins and marrow, in such a manner, that there is no member of my body that is able to work for my daily bread. This disease is by some called idleness, and by others sloth. The servant, hearing this singular apology, left him in great anger, and returned to his master with the above account; but before the company could send again to make further enquiry after him, the beggar had very prudently withdrawn himself.

ACTION, we are assured, keeps the soul in constant health; but idleness corrupts and rusts the mind; for a man of great abilities may, by negligence and idleness, become so mean and despicable as to be an incumbrance to society, and a burden to himself. When the Roman historians described an extraordinary man, it generally entered into his character, as an essential, that he was *incredibili industriâ diligentia singulari*—"of incredible industry, of singular diligence and application." And Cato in Sallust informs the Senate, that it was not so much the arms, as the industry of their ancestors, which advanced the grandeur of Rome, and made her mistress of the world. Similar to which is the observation of Solomon—"Seest thou a man dili-

gent in his business? he shall stand before kings; he shall not stand before mean men."

A **PHYSIOGNOMIST**, who professed, that from the outward features of the face and habit of the body, he could assign the inward disposition of any man to a degree of certainty, one day seeing Socrates, pronounced him stupid, ignorant, effeminate, drunken, and addicted to unnatural vices. Upon this the philosopher's friends were so irritated, that they threatened the man, and vowed to punish him as an impostor; as in all likelihood they would, had not Socrates restrained them by saying, "the man is no way mistaken: I should have been just the person he describes, had I not trained myself up by the precepts of philosophy."

CÆPIO was adjudged to death for some offence in the reign of Augustus Cæsar; but his servant in the night-time carried him in a chest out of Rome, and brought him by repeated nocturnal journies, from Ostia to the Laurentine Fields, where was his father's villa. Afterwards, in order to be at farther distance from danger, they took ship; but being forced back by a tempest, and driven on the coast of Naples, the servant was there apprehended, and brought before the Centurion, who put him to a strict examination. Every art, however, was ineffectual to warp him from his duty; nor could he be prevailed on, either by bribes or menaces, to make any discovery of his master's retreat.

MICITHUS, a domestic of Anaxilaus, King of the Rhagini, was left by his dying master to govern

his kingdom, and superintend his children during their minority. Throughout his viceroy-ship he behaved himself with such clemency and justice, that the people saw themselves happily placed under a person, whose quality was neither unfit to bear rule, nor too mean for the high post he occupied: and yet, when the children of Anaxilaus came of age, he immediately devolved the power into their hands, and at the same time transferred to them the treasures, which by his œconomy he had accumulated; accounting himself merely as their guardian and trustee: while, for his own part, content with a small pittance, he retired to Olympia, and there lived in the private enjoyment of respect, security, and the noble testimony of a faithful and upright conscience.

THE following, we are informed, is a true relation of an event, which happened in a neighbouring state not many years ago. A jeweller, a man of good character and considerable wealth, having occasion in the way of business, to travel at some distance from the place of his abode, took along with him a servant. He had with him some of his best jewels, and a large sum of money, to which his servant was likewise privy. The master having occasion to dismount on the road, the servant watched his opportunity, took a pistol from his master's saddle, and shot him dead on the spot. Then rifling him of his jewels and money, and hanging a large stone to his neck, he threw him into the nearest canal. With this booty, he made off to a distant part of the coun-

try, where he had reason to believe that neither he nor his master were known. There he began to trade, in a very low way at first, that his obscurity might screen him from observation; and in the course of many years seemed to rise up, by the natural progress of business, into wealth and consideration; so that his good fortune appeared at once the effect of industry, and the reward of virtue. Of these he counterfeited the appearance so well, that he grew into great credit, married into a good family; and by laying out his hidden stores discreetly, as he saw occasion, and joining to all an universal affability, he was at length admitted to a share of the government of the town, and rose from one post to another, till at last he was chosen chief magistrate. In this office he maintained a fair character, and continued to fill it with no small applause, both as governor and judge; till, one day, as he sat on the bench with some of his brethren, a criminal was brought before him, who was accused of murdering his master. The evidence came out full; the jury brought in their verdict that the prisoner was guilty, and the whole assembly waited the sentence of the President of the Court (which he happened to be that day) in great suspense. Mean while he appeared to be in unusual disorder and agitation of mind; his colour changed often: at length he arose from his seat, and coming down from the bench, placed himself just by the unfortunate man at the bar, to the no small astonishment of all present. "You see before you (said he, addressing himself to those who had sat on the bench with him) a striking

instance of the just awards of heaven ; which, this day, after thirty years concealment, presents to you a greater criminal than the man just now found guilty." Then he made an ample confession of his heinous offence, with all its peculiar aggravations : " Nor can I," continued he, " feel any relief from the agonies of an awakened conscience, but by requiring that justice be forthwith done against me in the most public and solemn manner." We may easily suppose the amazement of all, especially his fellow judges. They accordingly proceeded upon his confession to pass sentence upon him, and he died with all the symptoms of a penitent mind.

SCIPIO the younger, when only twenty-four years of age, was appointed by the Roman Republic to the command of the army against the Spaniards. Soon after the conquest of Carthagera, the capital of the empire, his integrity and virtue were put to the following exemplary and ever memorable trial, related by the historians, ancient and modern, with universal applause. Being retired into his camp, some of his officers brought him a young virgin of such exquisite beauty, that she drew upon her the eyes and admiration of all. The young conqueror started from his seat with confusion and surprize; and like one thunder-struck, seemed to be robbed of that presence of mind and self-possession, so necessary in a general, and for which Scipio was remarkably famous. In a few moments, having rallied his straggling spirits, he enquired of the beautiful captive, in the most civil and polite manner, concerning

her country, birth, and connections; and finding that she was betrothed to a Celtiberian prince named Al-Jucius, he ordered both him and the captive's parents to be sent for. The Spanish prince no sooner appeared in his presence, than even before he spoke to the father and mother, Scipio took him aside, and to remove the anxiety he might be in on account of the young lady, he addressed him in these words: "You and I are young, which admits of my speaking to you with more liberty. Those who brought me your future spouse, assured me at the same time, that you loved her with extreme tenderness; and her beauty left me no room to doubt it. Upon which, reflecting, that if, like you, I had thought of making an engagement, and were not wholly engrossed with the affairs of my country, I should myself desire that so honourable and laudable a passion might find favour; I therefore think myself happy in the present conjuncture to do you service. Though the fortune of war has made me your Master, I desire to be your Friend. Here is your wife; take her, and may the Gods bless you with her. One thing, however, I would have you be fully assured of, that she has been amongst us as she would have been in the house of her father and mother. Far be it from Scipio to purchase a loose and momentary pleasure at the expence of virtue, honour, and the happiness of an honest man! No; I have kept her for you, in order to make you a present worthy of you, and of me. The only gratitude I require of you, for this inestimable gift is, that you will be a friend to the Roman peo-

ple." Allucius's heart was too full to make him any answer; but, throwing himself at the General's feet, he wept aloud: the captive lady fell down in the same posture; and remained so, till the aged father, overwhelmed with transports of joy, burst into the following words: "Oh, divine Scipio! the Gods have given thee more than human virtue? Oh, glorious leader! Oh, wondrous youth! does not that obliged virgin give thee, while thus praying to the Gods for thy prosperity, rapture infinitely above all the transports thou couldst have reaped from the possession of her injured person?" Such was Scipio; a soldier, a youth, an heathen! nor was his virtue unrewarded. Allucius, charmed with such magnanimity, liberality, and politeness, went into his own country, and published on all occasions the praises of his generous and humane victor; crying out, "that there was come into Spain a young hero, like the Gods; who conquered all things less by the force of his arms, than by the charms of his virtue and the greatness of his beneficence." Upon this report (continues the historian) all Celtiberia submitted to the Romans; and Allucius returned in a shout to Scipio, at the head of 1400 chosen horse, to facilitate his future conquests: and, to render the marks of his gratitude still more durable, Allucius caused the action above related to be engraven on a silver shield, which he presented to Scipio; a present infinitely more inestimable and glorious, than all his treasures and triumphs. This shield, which Scipio carried with him when he returned to Rome,

was lost in his passing the Rhone, with part of the baggage: it continued in that river till the year 1665, when some fishermen found it; and it is said to be now in the cabinet of the French King.

A YOUNG man having been condemned to death for theft, his mother went lamenting along with him to the place of execution. There, under pretext of a whisper, he put his mouth to her ear, and bit it clear off. The spectators being provoked by this unnatural action; good people, cried the criminal, judge not by appearances. It is this mother of mine who has brought me to shame and punishment: for, had she whipt me soundly for the book I stole when I was a boy, I should never have come to the gallows for theft, now that I am a man.

PERRIN lost both parents before he could articulate their names, and was obliged to a charity-house for his education. At the age of fifteen he was hired by a farmer to be a shepherd, in the neighbourhood of Lucetta, who kept her father's sheep. They often met, and were fond of being together. Five years thus passed, when their sensations became more serious. Perrin proposed to Lucetta to demand her from her father: she blushed, and confessed her willingness. As she had an errand to the town next day, the opportunity of her absence was chosen for making the proposal. You want to marry my daughter, said the old man. Have you a house to cover her, or money to maintain her? Lucetta's fortune is not enough for both. It won't do, Perrin, it won't do. But, replied Per-

rin, I have hands to work : I have laid up twenty crowns of my wages, which will defray the expence of the wedding : I'll work harder, and lay up more. Well, said the old man, you are young, and may wait a little : get rich, and my daughter is at your service. Perrin waited for Lucetta returning in the evening. Has my father given you a refusal, cried Lucetta ? Ah, Lucetta, replied Perrin, how unhappy am I for being poor ? But I have not lost all hopes : my circumstances may change for the better. As they never tired of conversing together, the night drew on, and it became dark. Perrin, making a false step, fell on the ground. He found a bag, which was heavy. Drawing toward a light in the neighbourhood, he found that it was filled with gold. I thank Heaven, cries Perrin, in a transport, for being favourable to our wishes. This will satisfy your father, and make us happy. In their way to her father's house, a thought struck Perrin. " This money is not ours : it belongs to some stranger ; and perhaps this moment he is lamenting the loss of it : let us go to the vicar for advice : he has always been kind to me." Perrin put the bag into the vicar's hand, saying, that at first he looked on it as a providential present to remove the only obstacle to their marriage ; but that he now doubted whether he could lawfully retain it. The vicar eyed the lovers with attention : he admired their honesty, which appeared even to surpass their affection. Perrin, said he, cherish these sentiments : Heaven will bless you. We will endeavour to find out the

owner: he will reward thy honesty: I will add what I can spare: you shall have Lucetta. The bag was advertised in the newspapers, and cried in the neighbouring parishes. Some time having elapsed, and the money not demanded, the vicar carried it to Perrin. "These twelve thousand livres bear at present no profit: you may reap the interest at least. Lay them out in such a manner, as to ensure the sum itself to the owner, if he shall appear." A farm was purchased, and the consent of Lucetta's father to the marriage was obtained. Perrin was employed in husbandry, and Lucetta in family-affairs. They lived in perfect cordiality; and two children endeared them still the more to each other. Perrin, one evening returning homeward from his work, saw a chaise overturned, with two gentlemen in it. He ran to their assistance, and offered them every accommodation his small house could afford. This spot, cried one of the gentlemen, is very fatal to me. Ten years ago, I lost here twelve thousand livres. Perrin listened with attention. What search made you for them? said he. It was not in my power, replied the stranger, to make any search. I was hurrying to Port l'Orient to embark for the Indies, for the vessel was ready to sail. Next morning, Perrin shewed to his guests his house, his garden, his cattle, and mentioned the produce of his fields. "All these are your property," addressing the gentleman who had lost the bag; "the money fell into my hands; I purchased this farm with it; the farm is your's. The vicar has an instrument

which secures your property, though I had died without seeing you." The stranger read the instrument with emotion: he looked on Perrin, Lucetta, and the children. Where am I, cried he, and what do I hear? What virtue in people so low? Have you any other land but this farm? No, replied Perrin; but you will have occasion for a tenant, and I hope you will allow me to remain here. Your honesty deserves a better recompence, answered the stranger; My success in trade has been great, and I have forgot my loss. You are well entitled to this little fortune: Keep it as your own. What man in the world would have acted like Perrin? Perrin and Lucetta shed tears of affection and joy. "My dear children," said he, "kiss the hand of your benefactor. Lucetta, this farm now belongs to us, and we can enjoy it without anxiety or remorse." Thus was honesty rewarded. Let those who desire the reward practise the virtue.

BAD COMPANY.

SENTIMENTS.

Evil communications corrupt good manners.

ALL nature loves and seeks society : even the animals which are not of the most ferocious and untameable kind, delight to herd together, and feel a satisfaction in each other's presence. Man, peculiarly formed for society, has no joy in absolute solitude : Cut off from his fellow-creatures, so far is he from partaking of the pleasures of life, that he finds it extremely difficult to support his being. From society proceed all the refined comforts and superior enjoyments of life ; and from society,—so very much mixed are all human blessings—proceed the greatest dangers and evils of life. 'Tis displeasing to think, that from our chief advantages our greatest evils should flow ; but this is not the only instance wherein the observation holds good. Society you must, you will have : good society is not less difficult to attain, than it is advantageous when attained : evil society, as common as the air, is as blasting to the manners, as that air, when it bears on its noxious wings pestilence and disease. The choice of bad

company evidently proves a bad disposition of mind. "Tell me with whom you go," says the proverb, "and I will tell you what you are." Free society is a matter of absolute choice, and, like another alliance, can never be contracted without consent of parties. Like universally assort with like; and it is as impossible for a virtuous mind, desirous of improvement, and studious to excel in duty, to take pleasure in the company of idle, ignorant, and vicious persons, as it is for the two greatest contraries in nature to unite. Where the sentiments, the conversation, the pursuits totally disagree, what but strife and contention can ensue? Is it probable that persons thus dissentient will delight to associate merely to jar and contend? Far different is the end and design of social intercourse. Indeed, the matter wants very little proof: the choice of bad companions is as infallible a proof of a bad mind, as the choice of bad, trifling and unimproving books would be of a depraved taste, in the man who had a large and excellent library of the best and most improving authors around him, whence to make his election.

EXAMPLES.

"ART thou any kind of tree?" (said an eastern Sage to a lump of odoriferous earth, which he picked up in a grove) "Thou charimest me with thy perfume?"—It answered him, "I am only a vile piece of earth; but I dwelt for some time with the rose."

One of our Poets has prettily conveyed this sentiment, by observing,

*“ Who can travel through th’ Arabian groves,
“ And not bear thence some fragrance ?”*

THE divine mercy had inspired a vicious man to request admission into a society of Sages, whose morals were holy and pure. He obtained what he earnestly desired: the constant example of their virtues deeply affected him. He could not be taught a better lesson. He made no delay to imitate them, and to relinquish his former ill habits. He became just, sober, patient, laborious, beneficent, amiable. His good works could not be contradicted: but, odious motives were attributed to them; and though his actions were commended, his person was not beloved or esteemed. In short, most people seemed inclined to pass their judgment upon him, from what he had been, but not from what he was. This injustice pierced him with sorrow: he shed tears in the bosom of an old and venerable friend, whom he knew to be just and humane. “ My son,” said the Sage to him, “ Thou art of more worth even than thy Reputation: give God thanks for it. Happy is the man, who can say, ‘ My enemies and my rivals censure in me the vices which I no longer retain.’ What signifies it, if thou art but good, that others persecute thee as a wicked man? Hast thou not for thy consolation, two clear-sighted witnesses of thy actions, God, and thine own conscience ?”

THE excellent Bishop Taylor, in one of his volumes, has the following remark : " As those creatures," says he, " that live among the snows of the mountains turn white with their food, and conversation with such perpetual whitenesses ; so our souls may be transformed into the similitude and union of Christ, by our perpetual feeding on him, and conversation, not only in his courts, but in his very heart, and most secret affections, and incomparable purity. Thus too the royal poet observes, with respect to our associates in life : " With the holy, thou shalt be holy, and with a perfect man, thou shalt be perfect : With the clean, thou shalt be clean, and with the froward, thou shalt learn frowardness."

GALLUS VIBIUS, we are informed, was in the earlier part of life a man of great eloquence, yet, in a course of time, he fell into a state of as great madness ; which seized on him not so much by accident, as by his own affectation, having so long mimically imitated madmen, that he became frantic himself. And Tully confessed that whilst he laughed at one Hircus, a very ridiculous fellow, he almost became the same kind of person : " Dum illum rideo, pene factus sum ille."

IT was an ancient custom of the Ethiopians (says Diodorus Siculus) that if the King by any cause or accident was maimed in his limbs, his domestics and familiar friends would voluntarily weaken themselves in those members ; thinking it uncomely for them to walk upright, while their King halted, or if he

had but one eye, that they should have perfect sight. Thus too, when their monarch died, his particular friends used to kill themselves; as if supposing such a period of their own existence honourable, and a testimony of undissembled friendship. How many such self-sacrificers are to be found in the world, devoting themselves as wildly to ruin, through false complaisance, and a vicious deference to the rank and influence of others!

THE following is related by a writer of undoubted reputation: Speaking of Prince Eugene of Soissons, he observes, "All those qualifications and endowments that can procure love and esteem, shone conspicuous in this young Prince. A graceful person, the most engaging affability and sweetness of temper, a quick understanding, an heroic ardour, a skill in the sciences, and other parts of polite literature (which was the more extraordinary in a Prince then but fifteen years of age) united to justify the exalted hopes conceived of him. He shewed a strong inclination to a military life, and at that early period was already inuring himself to it; so, that commonly a bare board served him for a pillow. The King had taken the greatest care of his education, and suffered him to be ignorant of no branch of knowledge, which might contribute to his future advancement. To keep him out of the way of public diversions, and other dissipations, he resided at a distance from court, having apartments at the riding academy: There he gave himself up to the study of the sciences, with such intenseness and application,

that he scarce came to court once in a week, nor appeared at any public diversions. The apartments of the Prince and his excellent tutor were full of a philosophical apparatus, and mathematical instruments; of the construction and use of which the Prince had gained a perfect knowledge, as it were by way of diversion. Nothing gave him greater satisfaction than to explain every thing to strangers of curiosity who happened to visit him. The young Prince allowed himself no other amusements, but such as improve, as well as divert the mind; and was as fond of mathematical problems, and philosophical experiments, as too many young gentlemen are of such diversions, as tend to alienate their minds from any intense application, and render them unable to bear the least hardship.

“How great things were to be expected from a Prince of such endowments! so disposed to the worthiest pursuits, so closely applying himself to them, making so happy a progress in them.—Alas! every pleasing expectation formed of him proved in the event vain! Bad companions insinuated themselves into his good esteem; bad examples found him unable to withstand them; when the vicious were his companions, their manners were no longer his abhorrence: By associating with them, he soon became as abandoned as the worst of them; and in a few years, having lost his virtue, unhappily lost his life.” There cannot be a stronger or more melancholy proof of the fatal influence which bad company and bad examples have over even the best culti-

vated and best disposed minds. How then can others expect to avoid the contagion, though ever so carefully informed and well inclined, if they are hardy enough to venture in the midst of it; even when they see before their eyes a youth thus well and nobly trained, blasted at once, and all his fair blossoms withering, or ere they were ripened into the promised fruit?

THE learned and pious Sir Matthew Hale, when a youth, was too much addicted to the society of some vicious people, which he did not break off, till an alarming accident drove him from it. Being invited, with some other young students, to a merry-making out of town, one of them during the carouse called for so much wine, that notwithstanding all Mr. Hale could do to prevent it, he went on in his excess, till he fell down as dead before them. All present were not a little terrified, and did all they could to bring him to himself again: This particularly affected Mr. Hale, who went into another room, and shutting the door, fell on his knees, and prayed earnestly to God, both for his friend, that he might again be restored to life, and that himself might be forgiven for having countenanced such excesses. Moreover, he vowed to God, that he would never again keep company in that manner, nor drink another health while he lived. His friend recovered, and Mr. Hale most religiously observed his vow, till his dying day. It was this great man's resolution, drawn up by him in writing for his own private use, with regard to Company (among other ar-

ticles of conduct) to "do good to them; to use God's name reverently, while with them; to beware of leaving an ill example among them; and to receive good from them, if they were more knowing than himself."

THAT ever-memorable instance of God's mercy, Wilmot, Earl of Rochester, was in early life always much given to riot and licentiousness. During his travels, however, and those sciences at sea in which he was soon after engaged, his mind being better occupied, he had so entirely laid down his former intemperance; that at his return, we are informed, he hated nothing more. But falling again into company that loved those excesses, he was, though not without difficulty, and by many steps, brought back to it, and that in a shocking degree: For the natural glow of his fancy being enflamed by wine, made him so extravagantly pleasant, that many, to be the more diverted by his humour, were ever studying to engage him deeper and deeper in intemperance; and this at length so entirely subdued him, that (as he told Dr. Burnett his historian) for five years together he was continually drunk: Not indeed all the while under the visible effect of it; but his blood was so inflamed, that he was not in all that time cool enough to be perfectly master of himself: This led him to say and do many wild and unaccountable things; and by this, he said, he had broken the firm constitution of his health, which once seemed so strong, that nothing was too hard for it; and he suffered so much in his reputation, that he

almost despaired to recover it. This course of life, however, was not always equally pleasant to him. He had often sad intervals of severe reflection upon it: and though at that time he had not these awakened in him from any deep principle of religion, yet the horror which nature excited in him, (especially in some sicknesses) made him too easy to receive those ill and sceptical principles with which others endeavoured to possess him; so that he was soon brought to set himself to secure and fortify his mind against religion, by dispossessing himself all he could of the belief or apprehensions of it. To complete his ruin, the licentiousness of his temper, with the briskness of his wit, disposed him to love the conversation of those, who divided their time between lewd actions and irregular mirth: and thus he came at last to bend his wit, and direct his studies and endeavours to support and strengthen those evil principles both in himself and others. At length, God was pleased in a very striking manner to bring him, by pain and sorrow and strong conviction, to repentance; during the course of which, he said to Bishop Burnett, "In what a condition shall I be, if I relapse after all this?"—but added, "He trusted in the grace and goodness of God, and was resolved to avoid all those temptations, that course of life, and company, that were so likely to ensnare him; and he desired to live on no other account, but that he might, by the change of his manners, some way take off the high scandal his former behaviour had given." This the dying pe-

nitent uttered in various terms to his spiritual friend; with other expressions to some of his former companions, which well became his state: giving them a charge to publish any thing concerning his conversion, which might be a means to reclaim others; "and praying God, that as his life had done much hurt, so his death might do some good."

WHEN Marius was sent against the Cimbri, his soldiers durst not look the enemy in the face; their gigantic stature and barbarous aspect awed the Roman bravery. But when they had beheld these same barbarous Germans three days together from the camp, their spirits revived, their congealed courage began to circulate through every vein; they not only fought, but overcame the foe they had so lately dreaded. Reverse the medal, and apply it to those connections in which the young and inexperienced are daily enlisted to their hurt;—the effect is obvious and striking. A youth educated in the principles of christianity, cannot at first, think of the breach of a commandment, without trembling and inward convulsion; but then he slides into seemingly trivial commissions. The associates of his unguarded hours strew every pitfall of pleasure with flowers. At first, a damp arises over his mind, and he almost inclines to doubt there is some error in his progress. He becomes uneasy for a while; yet, urged by example, continues his course, and at length conscience begins to slumber; its reproaches are faint, its stings scarce perceptible; custom blunts the edge of reflection, and, when once arrived at this pitch

of insensibility, he hesitates not at many impieties, which before were abhorrent to his nature. So true is that ancient aphorism, "Nemo repente fuit turpissimus;" No one becomes very wicked on a sudden. Negligence and distrust first unite to weaken the sacred sanction of God's commands, before men can presume to break them.

EUSEBIUS was not one of those plodders, who seem to disband all society, and to forswear conversation; who place virtue in sourness, and confound piety with spleen: No; he was free, easy, and cheerful, and never refused to partake of those festivities, which recreate the mind and refresh the body, without prejudice to the conscience. This was his *ne plus ultra*, and he thought it a noble and an ample field; since here he could enjoy every gratification suited to a rational being, and not unworthy his understanding and his nature. "But, to pawn innocence for pleasure (said he) as many do, is to overrate the one, and to undervalue the other. To laugh whilst we sin, is, in some sort, to renew the barbarous cruelty of Nero, who is reported to have played while Rome burned; or the foolish temerity of the Indian philosopher, who sung on the funeral pile just ready to consume him." Disgusted therefore at such society, and still more at follies which he could neither endure or correct; he lamented in silent indignation, to behold Christians leading the lives of the lowest Pagans, and profaning the best religions with the foulest crimes.—"What pleasure (would he say) can any

Christian take in those places, where vice rides in triumph, and virtue groans in a dungeon? Where Goodness and decency lie under contempt, and irregularity receives applause? Where the best actions are lampooned, and the worst glozed over or deified by their short-sighted votaries?—This consideration so weaned Eusebius from the love of the world, that he withdrew into the country, and there allied all the qualities of a gentleman so handsomely with the duties of a Christian, that it was hard to judge whether his behaviour was more genteel, or more religious. He was wont to say, “Those lie under a great mistake, who fancy that virtue is an enemy to good-breeding; that a man must turn off civility to become a saint; and exclude himself from the society of all men, in order to keep up a correspondence with his God. No, (continued he) Christianity makes men honest, indeed, but it does not make them clowns; it forbids grimace, but not sincerity; it puts a mean between foppishness and rusticity; and forbids us to shew no breeding, by affecting to shew too much. Virtue smooths the brow as well as the conscience, and knows how to temper innocent mirth with a seasonable reservedness and decorum. So that we may, if we so incline, keep up to the height of our duty to God, without dropping our obligations to good neighbourhood, and abandoning the comforts of society.”

ON BAD BOOKS.

SENTIMENTS.

*The flowers of eloquence profusely pour'd
O'er spotted vice, fill half the letter'd world;
Wit, a true pagan, deifies the brute;
And lifts our swine-enjoyments from the mire:
Can powers of genius exercise their page,
And consecrate enormities with song?*

“**WORDS**, says Mr. Addison, are the transcript of those ideas, which are in the mind of man: writing and printing are the transcript of words. As the Supreme Being has expressed, and, as it were, printed his ideas in the creation, men express their ideas in books; which, by this great invention of latter ages, may last as long as the sun and moon, and perish only in the general wreck of nature. Books are the legacies which a great genius leaves to mankind, and which are delivered down from generation to generation, as presents to the posterity of those who are yet unborn. Now, if writings are thus durable, continues he, and may pass from age to age throughout the whole course of time, how careful should an author be of committing any thing to print, that may corrupt posterity, and poison the

minds of men with vice and error? Writers of great talents, who employ their parts in propagating immorality, and seasoning vicious sentiments with wit and humour, are to be looked upon as the pests of society, and the enemies of mankind. They leave books behind them (as it is said of those who die in distempers which breed an ill-will towards their own species) to scatter infection, and destroy their posterity. They act the counterparts of a Confucius, or a Socrates; and seem as it were sent into the world to deprave human nature, and sink it into the condition of brutality."

There are books whose immediate and direct tendency it is, to serve the cause of immorality, and to be the foul vehicles of indecency, obscenity, and pollution. These are a kind of writings so impure and defiling, that it is scarcely possible to speak of them without incurring some degree of defilement;—for who can touch pitch and be clean? And they are so prejudicial and obnoxious to all purity of mind, that the least share of virtue, I must believe, will be sufficient to render them odious and disgusting. Nor will you, if you have the least regard for religion, the least reverence for yourselves, ever be persuaded to degrade your nature so much, as to peruse such infamous and detestable performances.

It is indeed a melancholy reflection, that any such books should be extant amongst us; 'tis melancholy to think that any of the human species should have so far lost all sense of shame, all feelings of conscience, as to sit down deliberately, and compile a work,

entirely in the cause of vice and immorality; a work, which, for aught they know, may serve to pollute the minds of millions, and propagate contagion and iniquity through generations yet unborn: Living and spreading its baneful effects long after the unhappy hand which wrote it, is mouldered into dust.

The English language abounds with excellent writers in every branch of useful and entertaining science: You will reap, from an attention to such authors, not only an increase of wisdom, but also of virtue, her fair companion; and by these will be introduced to an acquaintance with such happiness, as vice never knew, as all the gayest scenes of immorality could never afford.

EXAMPLES.

THE Earl of Rochester, at a time when he lay dangerously sick, and had desired the assistance of a neighbouring curate, confessed to him with great contrition, that nothing sat more heavy at his heart, than the sense of his having seduced the age by his writings, and that their evil influence was likely to continue even after his death. The curate, upon further examination, finding the penitent in the utmost agonies of despair, and being himself a man of learning, told him, that he hoped his case was not so desperate as he apprehended, since he found that he was so very sensible of his fault, and so sincerely repented of it. The penitent still urged the evil tendency of his book to subvert all religion, and the

little ground of hope there could be for one, whose writings would continue to do mischief, when his body was laid in ashes. The curate finding no other way to comfort him, told him, "that he did well in being afflicted for the evil design, with which he published his book, but that he ought to be very thankful that there was no danger of its doing any hurt: that his cause was so very bad, and his arguments so weak, that he did not apprehend any ill effects from it: in short, that he might rest satisfied, his performance could do no more mischief after his death, than it had done whilst he was living. To which, he added for his farther satisfaction, that he did not believe any, besides the author's particular friends and acquaintance, had ever been at the pains of reading it, or that any body, after his death, would ever enquire after it." But (see the vanity and inconsistency of the human mind!) the dying man had still so much the pride and frailty of an author in him, as to be cut to the heart with these consolations; and without answering the good man his confidant, asked those about him (with a pevishness too natural to a sick person) "where they had met with one so ignorant, and whether they thought him a proper person to attend one in his condition!" The curate finding that the author did not expect to be dealt with as a real and sincere penitent, but as a penitent of importance, after a short admonition withdrew; not questioning, but he should be again sent for, if the sickness grew desperate. The unhappy author, however, recovered for that time,

and afterwards lived to write two or three other tracts, with the same spirit, and, very luckily for mankind, and his own reputation, with the same acceptance and success.

IT deserves our serious remark, that as the atheistical writer Lucretius himself, is reported by two ancient authors to have run mad, and to have killed himself; so likewise two ingenious gentlemen of our own nation, (Mr. Creech and Mr. Blount) who did no great service to their generation by turning his works into English prose and verse, found something sit so heavily upon their minds, though they were in no mean outward circumstances, that both of them followed their admired author in his dismal exit: putting an end to their lives with their own hands. The one hanged, and the other pistolled himself.

WHAT a blessing to mankind, in himself and in his writings, was the ingenious, humble and pious Mr. Boyle; what a common pest to society was the fallacious, proud and impious Hobbes! Accordingly we find the former bad adieu to this world with the utmost serenity, honour, and hope; while the other went out of it in the dark, with an odium on his name, as well as with terrible apprehensions of an unknown future. He had been an instrument of the prince of darkness, in poisoning many young gentlemen and others with his wicked principles; as the late Earl of Rochester (heretofore mentioned) confessed with extreme grief in the hours of affliction. It is remarked by those who critically observed the

author of "The Leviathan," that though in a humour of bravado, he would speak very strange and unbecoming things of God, yet, in his study, in the dark, and in his retired thoughts, he trembled before him. What could make this strange man awake in such terror and amazement, if his candle happened to go out in the night; but that he was unable to bear the dismal reflections of his dissolute and gloomy mind; and because he neither knew how quite to extinguish, nor yet how to bear the light of conscience, that "candle of the Lord," within him? Many, alas! appear like Atheists in their mirth, in wine and company, who are quite of other sentiments in sickness, and the gloom of solitude.

THE following is a piece of advice communicated by the late Dr. Doddridge, in a letter to a young man, formerly his pupil; on the subject of unprofitable reading in his sphere, who was then entering into a merchant's counting-house: "Let it, says he, be your constant care, that study may not interfere with devotion, nor engross that valuable time, which should be consecrated to the service of your God. If we are abandoned by him, our genius must flag, and all our thoughts become languid and confused. It will be in vain that we seek the assistance of books; for when he ceaseth to act by them, the most sprightly writers will appear dull, the most perspicuous, obscure, and the most judicious, trifling: whereas, if we maintain a continued regard to him in the constant exercises of lively devotion, we shall enjoy his assistance and blessing in our studies, and then the

profiting will quickly appear to ourselves and others. And, (which is still more desirable,) when thus we are conversing with God, we are preparing for that world of light, where our capacities will be gloriously improved; where we shall be surrounded with the wisest and best of company, and new scenes of knowledge will be daily opening to our minds. Let us be constant and jealous in the service of God, and "we shall be excellent scholars ten thousand years hence;" while those who have made the greatest improvements in human knowledge, yet have lived in neglect of God and religion, are forgotten upon earth, and consigned over to the gloom of everlasting darkness. Let us remember, that every hour which we take from God to give to our books, we forfeit some degree of future happiness, which might have been the reward of that hour, had we spent it aright. And, when we consider, that knowledge is a part of the happiness of heaven, we shall certainly find, that, upon the whole, we lose a great deal more knowledge than we get, by such sacrilegious encroachments; even though our studies should succeed more prosperously than we have reason to expect they will."

HOW remarkably careful the ancients were of what books they let their children read, may be seen in that amiable writer, Mr. Rollin. Valerius Maximus, in particular, informs us, that the Lacedemonians commanded the books of the poet Archilochus to be removed from their city, as judging the reading of them highly improper for their youth,

and subversive of decency and good manners. Thus that wise nation held in little esteem the elegance and wit of his writings; which, however they might refine the imagination, were but too likely to hurt the mind, and contaminate the principles of their children.

ON his death-bed, the penitent Earl of Rochester was touched with very strong compunction for the various indecencies he had diffused from his pen; accordingly, we have seen in the foregoing discourse, how extremely solicitous he was, if it were possible, to suppress and stifle them, as suited only to serve the cause of vice and profaneness. He ingenuously declared, "that that absurd and foolish philosophy which the world had so much admired, as propagated by the late Mr. Hobbes and others, had undone him, and many more, of the best parts in the nation:" While his sense of the past, and his hearty concern for the pious education of his children, made him wish, "That his son might never be a wit; that is, (as he himself explained it) one of those wretched creatures, who pride themselves in abusing God and religion, denying his being, or his providence; but rather that he might become an honest, and a religious man, which alone could render him the support and blessing of his family."

Above all he was remarkably hearty in his endeavours to be serviceable to those about him. On which head, we cannot pass by that most fervent and passionate exclamation of his to a gentleman of some character, who came to visit him in his last ill-

ness. "O remember, said he, that you condemn God no more! he is an avenging God, and will visit you for your sins! will, in mercy, I hope, touch your conscience sooner or later, as he has done mine! You and I have been friends and sinners together a great while! therefore I am the more free with you. We have been all mistaken in our conceits and opinions: our persuasions have been false and groundless; therefore God grant you repentance." And, seeing the same gentleman next day again, he said to him, "Perhaps you were disobliged by my plainness to you yesterday: I spake the words of truth and soberness to you;" and (striking his hand upon his breast with great emotion) said, "I hope God will touch your heart."

There are perhaps few instances in all history that can parallel these keen convictions of an awakened mind. Dr. Young, in the celebrated work above quoted, observes,

*"A death-bed's a detector of the heart;
Truth is deposited with man's last hour,
An honest hour, and faithful to her trust:
Men may live fools, but fools they cannot die."*

We need go no further than the striking case before us. Here were parts so exalted by nature, and improved by study, and yet so corrupted and debased by irreligion and vice, that he who was made to be one of the glories of his age, became a proverb; and, if his repentance had not happily interposed, would have been one of the greatest re-

proaches of it. He well knew the small strength of that weak cause, whose arguments had so poisoned his mind: and as at first he despised, so afterwards he abhorred them: he felt the mischiefs, and saw the madness of their plan; and hence, though he lived indeed to the scandal of many, he died as much to the edification of all those who saw him; and because they were but a smaller number, he desired that, through the mouths and pens of his reverend friends, Dr. Burnett and Mr. Parson, even when dead he might still speak good instruction to all. Thus, though he lived in heart, in writing, and in life a heinous sinner, he died with every hopeful symptom of a sincere and most exemplary penitence.

CONVERSATION.

SENTIMENTS.

Let no corrupt communication proceed out of your mouth ; but that which is good, to the use of edifying.

PLUTARCH tells us, in a few words, what an infinite advantage Alexander reaped from the fine taste wherewith his preceptor Aristotle inspired him, even from his tenderest infancy. “ He loved (says our author) to converse with learned men ; to improve himself in knowledge ; and to study.” Three sources these of a monarch’s happiness, which enable him to secure himself from numberless difficulties ; three certain and infallible methods of learning to reign without the assistance of others. The conversation of persons of fine sense instructs a prince, as it were, in the way of amusement ; and teaches him a thousand curious and useful things without costing him the least trouble. The lessons inculcated by able masters impress and wonderfully improve, and furnish him with rules to govern his subjects with wisdom ; and in fine, study, especially that of history, crowns the whole ; becomes to him

a preceptor of all seasons, and for all hours ; that, without growing troublesome, acquaints him with truths which no one else dare to give him ; under fictitious names exhibits him to himself, and teaches him to know, to feel and support his own character, as well as to investigate those of mankind, who are the same in all ages.

IT was Mr. Locke's peculiar art in conversation to lead people to talk of their own profession, or whatever they best understood. With a gardener he discoursed of gardening ; with a jeweller, of diamonds ; with a chymist, of chymistry ; with a watch-maker, of clocks, watches, &c. " By this means (said he) I please all those men who commonly can speak pertinently upon nothing else. As they believe I have an esteem for their profession, they are charmed with shewing their abilities before me ; and I in the mean time improve myself by their discourse." By thus putting questions to artificers, he would sometimes find out a secret in their art which they did not understand themselves ; and often give them views of the subject entirely new, which they put into practice with advantage.

THE faculty of interchanging our thoughts with one another, or what we express by Conversation, has always been represented by moral writers as one of the noblest privileges of reason, and which more particularly sets mankind above the brute part of creation. Monsieur Varillas once told his friend, the author of the *Menagiana*, that out of every ten things he knew he had learned nine in

conversation. And I too, says M. Menage, can in a great measure declare the same.

OF all the inconveniences attending the intercourse of mankind, slander and detraction are the most frequent; and in a very high degree odious and detestable. We are told of St. Bernard, that when he was drawing near his end, he thus solemnly addressed himself to his brethren, as a dying man bequeathing legacies to his friends, "Three things I require you to keep and observe; which I remember to have kept, to the best of my power, as long as I have lived. 1. I have not willed to slander any person; and if any have fallen, I have hid it as much as possible. 2. I have ever trusted less to my own wit and understanding than to any other's. 3. If I were at any time hurt, harmed, and annoyed, I never wished vengeance against the party who so wronged me."

It is always a certain sign of an ill heart, to be inclined to defamation. They who are harmless and innocent can have no gratification that way; but it ever arises from a neglect of what is laudable in a man's self; and an impatience of seeing it in another. How wretchedly low and contemptible is that state of mind which cannot be pleased but by what is the subject of just lamentation. This temper has ever been in the highest degree odious to gallant spirits; and ought to be scouted from every society of men. The Persian soldier who was overheard reviling Alexander the Great, was well admonished by his officer in those memorable words—

"Sir, you are paid to fight against Alexander, and not to rail at him."

EXAMPLES. — CICERO, in one of his pleadings, defending his client from general scandal, says very handsomely, and with much reason; "There are many who have particular engagements to the prosecutor: there are many who are known to have ill-will to him for whom I appear; there are many who are naturally addicted to defamation, and envious of any good to any man, who may have contributed to spread reports of this kind. For nothing is so swift as scandal; nothing is more easily sent abroad; nothing received with more welcome; nothing diffuses itself so universally. I shall not desire, that if any report to your disadvantage has any ground for it, you would lower, look or extenuate it. But if there be any thing advanced without a person who can say whence he had it, or which is attested by one who forgot who told it him, or who had it from one of so little consideration, that he did not then think it worth his notice; all such testimonies as these I know you will think too slight to have any credit against the innocence and honour of our fellow citizens. What an admirable rule and criterion of conversation is this! When an ill report is traced, it very often vanishes among such as the orator has here recited; and how despicable a creature must that be who is in pain for what passes among so frivolous a people!"

FEW have more happily expressed themselves on the topic in question than Epictetus. Consider with

yourself seriously (says he) what figure is most fit for you to make in the world ; and then fix upon a method and rule in order hereunto ; which be sure to observe most nicely, both at home alone, and abroad in company.—At all public entertainments, and in mixed companies, keep a strict guard upon yourself, lest you be infected with rude and vulgar conversation ; for know, that though a man be ever so clear himself, yet by frequenting company that are tainted, he will of necessity contract some pollution from them. Above all things, take care not to talk of other people ; neither so as to censure their conduct, nor to be lavish in their commendation, nor to make invidious comparisons between one and another. In familiar conversation with your friends and acquaintance, do not make it your business to entertain the company with tedious narratives of yourself, and your own affairs. Consider that their sensations and yours are very different upon these occasions ; and though the exploits by which you have signalized yourself, the successes you have obtained, the dangers you have encountered, or the afflictions you have undergone, may be a very agreeable story to yourself to tell, yet it will not be equally so for others to hear. As little will it become you to render yourself the common buffoon, and be always trying to make the company laugh ; for this is a very nice and ticklish thing, exceedingly apt to degenerate into vice and folly ; and, observe it when you will, he that only studies men's diversion, shall be sure at the same time to lose their respect. Of all kinds of dis-

course, none is more unsafe, none more despicable, than that which breaks in upon modesty and good manners: whenever therefore any person in your presence flies out into obscenity, if so great a liberty can decently be taken, reprove him publicly, and put a stop to the lewd talk. But if that cannot conveniently be done, do yourself the justice to disapprove it; and, by forbearing to join with him, by blushing for him, and by chiding looks, let all the company see plainly that you detest his filthy ribaldry."

EUSEBIUS was a man of sense, of politeness, and of unaffected piety: it often shocked him to find, in the common intercourses of life, that Christians, who are forbidden to swear by any thing, assumed a liberty of swearing by all things. One would think the breach of a divine precept was the only design they aimed and disobedience to God's commands their only diversion; as if truly it were some notable exploit to lay down the language of their country, and take up that of the damned. Eusebius could not endure this execrable jargon. A thousand good qualities in a person made no atonement in his opinion for this only bad one; and though he pitied those failures that savoured of weakness, he never gave quarter to blasphemy. Other vices (said he) make bold with God's commands; this outrages his very person; it adds insult to disobedience, and contempt to abuse: it is a symptom of absolute irreligion. For who will revile the very being he adores, or rally and worship

the same object. And what respect, satisfaction, or credit, can we expect to derive from him who turns upon his Creator, and flies in the face of the Omnipotent?"

NEANDER was an excellent soldier; he feared nothing but fear; he always chose the van, and was often the first man on the breach. All admired his courage, and praised it; and even those who disapproved his conduct did justice to his valour. This gentleman, however, unfortunately managed it so as to lose at the table the glory he won in the field; and by talking away in his winter quarters, dissipated the honour he had purchased in the whole campaign. In short, he was a most insufferable egotist. "I did this (said he) at the siege of R—, and this at the battle of D—. Had not I seized on such a post at ***, the army had been in danger." One would have thought all the generals and soldiers had been in garrison, and that Neander, with his small brigade alone, had defeated the designs of the French. This overgrown vanity cost him dear; instead of gaining the reputation of a general, he went off with that of a fop; and all concluded that he was too ambitious of praise to deserve any. Deep rivers move with a silent majesty; shallow brooks alone make a noise and tumult among the pebbles. The great Marshal de Turenne never spoke of himself but when forced, and even then with modesty: and though the king was wholly indebted to the wise conduct of this gallant man for many victories, yet Turenne never

was the man to blazon it; on the contrary he would lay his misadventures at his own door, and success at that of his officers and soldiers. This made him appear great even in his overthrow; and generally his moderation was more glorious to him than victory. Imitate the silence of this hero, not the noisy impertinence of fools. Carry off the satisfaction of performing great actions, and let others acquire and enjoy the honour of praising them. For he that exalteth himself shall be abased, while they only who humble themselves shall be exalted.

SIR Richard Steele observes, that there are some men who on all occasions, in all companies, talk in the same circle and round of chat as they have picked up in their daily peregrinations. I remember, says he, at a full table in the city, one of these ubiquitous wits was entertaining the company with a soliloquy (for so I call it when a man talks to those who do not understand him) concerning wit and humour. An honest gentleman who sat next to me, and was worth half a plumb, stared at him, and, observing there was some sense, as he thought, mixed with his impertinence, whispered me, "Take my word for it, this fellow is more knave than fool." This was all my good friend's applause of the wittiest man of talk that I was ever present at, which wanted nothing to make it excellent but, that there was no occasion for it.

THE same ingenious author has the following remarks on loquacity. I look upon a tedious talker,

or what is generally known by the name of "a story-teller," to be much more insufferable than even a prolix writer. An author may be tossed out of your hand, and thrown aside, when he grows dull and tiresome; but such liberties are so far from being allowed towards these orators in common conversation, that I have known a challenge sent a person for going out of the room abruptly and leaving a man of honour in the midst of a dissertation. The life of man is too short for a story-teller. Methusalem might be half an hour in telling what o'clock it was: but for us postdiluvians, we ought to do every thing in haste; and in our speeches, as well as actions, remember that our time is short. I would establish but one great general rule to be observed in all conversation; which is this, "That men should not talk to please themselves, but those that hear them." This would make them consider whether what they speak be worth hearing; whether there be either wit or sense in what they are about to say; and whether it be adapted to the time when, the place where, and the person to whom it is spoken.

A CERTAIN celebrated nobleman speaking of another, remarkable in conversation for his loquacity and manner of address, observed "That he was always too big for his company." This fault is not a whit the less unpardonable for being so very common: it is neither good-natured, nor just, nor decent; but the certain mark of a deficient judgment.

Good-nature is more agreeable in conversation than wit; and gives a certain air to the countenance which is more amiable than beauty. It shews virtue in the fairest light; takes off in some measure from the deformity of vice, and makes even folly and impertinence supportable.

"I REMEMBER, says Lord Herbert, that at the time I was about seven years old, I was corrected for going to cuffs with two school-fellows, being both older than myself; but never for telling a lie, or any other fault; my natural disposition and inclination being so contrary to all falshood, that being demanded whether I had committed any fault, whereof I might be justly suspected, I did use ever to confess it freely; and thereupon choosing rather to suffer correction than to stain my mind with telling a lie, which I did judge, then, no time could ever deface; and I can affirm to all the world truly, that, from my first infancy to this hour, I told not willingly any thing that was false, my soul naturally having an antipathy to lying and deceit."

ZENO the philosopher being present when a person of a loquacious disposition played himself off, said, with an air of concern in his countenance, "I perceive that poor gentleman is ill. He has a violent flux upon him." The company was alarmed; and the rhetorician stopped in his career: "Yes (added Zeno) the flux is so violent, that it has carried his ears into his tongue."

THE significance and importance of frivolous trifling conversation, was smartly represented by a philosopher: who being asked how he left the company employed, made answer, "Some in milking the ram; others in holding the pail."

DUELLING.

SENTIMENTS.

Whoso sheddeth man's blood, by man shall his blood be shed.

PERHAPS there is not any word in the language less understood than HONOUR, and but few that might not have been equally mistaken, without producing equal mischief. Honour is both a motive and an end; as "a principle of action," it differs from virtue only in degree, and therefore necessarily includes it, as Generosity includes Justice; and as a "Reward," it can be deserved only by those actions, which no other principle can produce. To say of another, "That he is a man of Honour," is at once to attribute the principle, and to confer the reward: but in the common acceptation of the word, HONOUR, as a principle, does not include virtue; and therefore, as a reward, is frequently bestowed upon vice. Hence (such is the blindness and vassalage of human reason) men are discouraged from virtue by the fear of shame, and incited to vice by the hope of honour. Honour, indeed, is always claimed in specious terms; but the facts upon which

the claim is founded, are often flagitiously wicked. Lothario arrogates the character of "a Man of Honour," for having defended a lady who had put herself under his protection from insult, at the risque of life; and Aleator, for fulfilling an engagement, to which the law would not have obliged him, at the expence of liberty. But, the champion of the lady had first seduced her to adultery, and to preserve her from the resentment of her husband, had killed him in a duel; and the martyr to his promise had paid a sum, which should have discharged the bill of a tradesman, to a gamester of quality, who had given him credit at cards! Such, in the common opinion, are "Men of Honour;" and he, who in certain circumstances should abstain from murder, perfidy, or ingratitude, would be avoided, as reflecting infamy upon his company. Honour, as a principle, is the refinement of virtue; as an end, it is the splendor of reputation, the reward of such virtue: and the true man of honour is he, who, from the native excellence and real dignity of justice, goodness, and truth, is led to act at all times consistently with them: ever reverencing his conscience and his character, and solicitous to fill up the great, the worthy part, far above the narrow restraint and coercion of the laws, or the infallible testimony of mere human judgment. And can it be supposed that a principle like this can ever allow, can ever justify the hazarding our own, or taking away the life of a brother, for a slight, nay for the greatest affront imaginable?—Can it be supposed that a principle

like this can ever give rise to duels, or attain its great end and reward, a splendid reputation, in consequence of them? Men instigated by the meanest passions, with revenge and guilt boiling in their hearts, preparing by the pistol or the sword, to finish each other's short and precarious existence; and to plunge, the one with all his vices blossoming upon him, into awful eternity; the other, to drag the miserable remains of life, haunted with the distracting consciousness of his brother's, his friend's, perhaps his once dearest friend's murder upon his soul. Perhaps he lives the sole hope and stay of some ancient and venerable house; and, after all the labour and anxiety of youthful education is past, is advancing on the great theatre of the world, the delight of his friends, and the solicitous expectation of his affectionate parents; who in the decline of life see with transport their youth renewed, and the hopes and honour of their family re flourishing in their beloved son.

But dearer, tenderer ties still remain, to twine about the heart, to touch it with the keenest sensibility, and to preserve it from the seducing calls of false honour and romantic bravery. If thou wilt needs engage in the desperate duel, see, on one side, —to unnerve thy wretched arm—Honour, reason, humanity, religion, disavowing the deed. And from what source then shall Courage spring? And, on the other side, see the beloved and faithful partner of thy bed, with streaming eyes, and anguish too great for utterance, pointing to the little pledges of your mutual affection, and with dumb but expressive ora

tory, bewailing her widowed, and their orphan state!

EXAMPLES.

EUGENIO, in consequence of a quarrel with the illiberal and brutish Ventosus, received a challenge from the latter; which he answered by the following billet: "Sir, your behaviour last night has convinced me that you are a scoundrel; and your letter this morning that you are a fool. If I should accept your challenge, I should myself be both. I owe a duty to God and my country, which I deem it infamous to violate; and I am entrusted with a life, which I think cannot without folly be staked against your's. I believe you have ruined, but you cannot degrade me. You may possibly, while you sneer over this letter, secretly exult in your own safety; but remember, that to prevent assassination, I have a sword, and to chastise insolence a cane." This letter was delivered to Ventosus, who read it with all the extravagancies of rage and disdain. The person who conveyed it, however, endeavoured to sooth and encourage him. He represented Eugenio as a poltroon, whom he ought no otherwise to punish than by removing him from the rank into which he had intruded; and this, he said, would be very easily accomplished. Accordingly it was soon industriously reported, that Eugenio had struck a person of high rank, and refused him "the satisfaction of a gentleman," which he had condescended to ask. For not accepting a challenge Eugenio could not be legally punished, because it was made his duty

as a soldier by the articles of war; but it drew upon him the contempt of his superior officers, and made them very solicitous to find out some pretence to dismiss him. The friends of Ventosus immediately intimated, that the act of violence to which Eugenio had been provoked was committed within the verge of the court, and was therefore a cause to break him; as for that offence he was liable to be punished with the loss of his hand, by a law which, though disused, was still in force. This expedient was eagerly adopted, and Eugenio was accordingly deprived of his commission.

FORGIVENESS of injuries, and a merciful disposition towards those who have offended us, is not only an infallible mark of a great and noble mind; but is our indispensable duty, as reasonable creatures, and peculiarly so as Christians. The following is a fine example of this virtue. Gaston, marquis de Renty, an illustrious nobleman, was a soldier and a Christian; and had the peculiar felicity to reconcile the seeming opposition between those characters. He had a command in the French army; and had the misfortune to receive a challenge from a person of distinction in the same service. The marquis returned for answer, That he was ready to convince the gentleman that he was in the wrong; or, if he could not convince him, was as ready to ask his pardon. The other, not satisfied with this reply, insisted upon his meeting him with the sword. To which the marquis sent this answer: "That he was resolved not to do it since God and

his king had forbidden it; otherwise, he would have him know, that all the endeavours he had used to pacify him did not proceed from any fear of him, but of Almighty God, and his displeasure: that he should go every day about his usual business, and if he did assault him he would make him repent it." The angry man, not able to provoke the marquis to a duel, and meeting him one day by chance, drew his sword, and attacked him: the marquis soon wounded and disarmed both him and his second, with the assistance of a servant who attended him. But then did this truly Christian nobleman shew the difference betwixt a brutish and a Christian courage; for, leading them to his tent, he refreshed them with wine and cordials, caused their wounds to be dressed, and their swords to be restored to them; then dismissed them with Christian and friendly advice; and was never heard to mention the affair afterwards, even to his nearest friends. It was an usual saying with this great man, "That there was more true courage and generosity in bearing and forgiving an injury, for the love of God, than in requiring it with another; in suffering, rather than revenging; because the thing was really more difficult." Adding, "that bulls and bears had courage enough; but it was a brutal courage; whereas that of men should be such as became rational beings and Christians."

WE cannot perhaps better instance the noblest way of taking revenge, than that heretofore pointed out by a common soldier. When the great Condé

commanded the Spanish army in Flanders, and laid siege to one of its towns, the soldier in question being ill treated by a general officer, and struck several times with a cane, for some words he had let fall, answered very coolly, "That he should soon make him repent it." Fifteen days after, the same general officer ordered the colonel of the trenches to find him out a bold and intrepid fellow in his regiment, to do a notable piece of service; and for which he promised a reward of an hundred pistoles. The soldier we are speaking of, who passed for the bravest in the regiment, offered himself to the business, and, taking with him thirty of his comrades whom he selected, discharged his commission, which was a very hazardous one, with incredible courage and success. On his return the officer highly commended him, and gave him the hundred pistoles he had promised. These, however, the soldier presently distributed among his comrades, saying, he did not serve for pay, and demanded only that, if his late action seemed to deserve any recompence, they would make him an officer; "And now, Sir (continued he to the general, who did not know him) I am the soldier whom you so abused fifteen days ago; and I told you I would make you repent it." The general instantly recollected him, and, in great admiration of his virtue, threw his arms round his neck, begged his pardon, and gave him a commission that very day.

A QUARREL having arisen between a celebrated gentleman in the literary world and one of

his acquaintance; the latter heroically, and no less laconically, concluded a letter to the former, on the subject of the dispute, with "I have a life at your service, if you dare to take it." To which the other replied, "You say you have a life at my service, if I dare to take it. I must confess to you that I dare not take it: I thank my God I have not the courage to take it. But though I own that I am afraid to deprive you of your life; yet, Sir, permit me to assure you, that I am equally thankful to the Almighty Being, for mercifully bestowing on me sufficient resolution, if attacked, to defend my own." This unexpected kind of reply had the effect; it brought the madman back again to reason, friends intervened, and the affair was compromised.

THE famous Sir Walter Raleigh (a man of known courage and honour) being very injuriously treated by a hot-headed, rash youth, who next proceeded to challenge him, and on his refusal spit upon him, and that too in public; the knight, taking out his handkerchief, with great calmness made him only this reply: "Young man, if I could as easily wipe your blood from my conscience, as I can this injury from my face, I would this moment take away your life."—The consequence was, that the youth, struck with a sudden and strong sense of his misbehaviour, fell upon his knees and begged forgiveness.

THE Turks, we are assured, suffer no such things as duels in their dominions. Busbequius tells us of a reproof given to a valiant man by a basha of Constantinople, for boasting that he had challenged his

enemy, which is well worthy the notice of every thinking Christian. "How durst thou (said he) challenge thy fellow-creature to a duel?—What! was there not a Christian to fight with?—Do not both of you eat the emperor's bread? And yet, forsooth, you must go about to take away each other's lives! What precedent had you for this? Do not you know that whoever of the twain had died the emperor had lost a subject?" Saying this, the challenger was immediately ordered to prison, where he lay pining many months, and was at last with difficulty released, and even then with the loss of his reputation.

WHEN any matter of difference had fallen out in Macedon betwixt two persons, who were notoriously men of a turbulent and contentious temper, it was brought before King Philip, that he might determine it at his pleasure; who is reported to have generally passed this exemplary sentence upon them: "You (said he to the one) I command immediately to run out of Macedon; and you (turning to the other) see that you make all imaginary haste after him:" Thus banishing them as pests from the capital. A good riddance (says our author) of such salamanders as delight to live in the fire of contention; commencing sharp quarrels upon trivial accounts, and withal knowing no time wherein to end them.

IT is no uncommon thing, with persons of the duelling stamp, to make a very liberal, but inexplicable use of the term "Satisfaction." An ho-

west country gentleman had the misfortune to fall into company with two or three modern men of honour, where he happened to be very ill treated. One of the company, being conscious of his offence, sent a note to him the next morning, telling him "he was ready to give him satisfaction."—"Why surely now (says the plain, honest man) this is fine doing: last night he sent me away very much out of temper; and this morning he fancies it would be a satisfaction to be run through the body!"

THIS abominable custom of fighting duels seems, in some measure, owing to that Gothic fashion of men's wearing swords who are not of the military class; or, if they are soldiers, when they are not upon military duty. A gentleman cannot go to court, to church, to see his friends, or to visit his patient, unless he is armed with an instrument of slaughter. The ancient Greeks and Romans never wore swords but in war; neither were any duels ever fought amongst them. If they challenged one another, it was either a contest between rival princes, and to prevent a greater effusion of blood; or else, it was singly to fight against the enemies of their country. Cæsar has given us a remarkable instance of this kind of challenge, in his excellent commentaries. Two centurions of high rank, T. Pulpio and L. Varenus, having with great animosity long contested which was the braver man, or most worthy of preferment; and being present at Cæsar's camp when assaulted by the Gauls, the former, in the heat of the attack, called aloud to the latter in

these words: "Why should you remain in doubt, Varenus? What fairer opportunity can you desire for the proof of your valour?—This, this shall be the day to decide our controversies." Immediately on this spirited call Pulvio went out of the camp and rushed upon the enemy. Varenus followed his rival, who, with his javelin, slew the first of the Gauls who engaged him; but being attacked by a shower of darts, one of them pierced his shield, and stuck after such a manner in his belt as prevented him from drawing his sword. The enemy presently surrounded him, thus encumbered and unable to defend himself. At this instant Varenus came up to his assistance, slew one, and drove the rest before him; but, pursuing them too eagerly, he stepped into a hole and fell down. Pulvio, who had now disencumbered himself from the dart, and drawn his sword, came very seasonably to the rescue of Varenus; with whom, after having slain many of the Gauls, he returned with safety and glory to the camp. Thus, the Romans, we see, did not, in their private quarrels, sheath their swords in each other's breast; contests of valour among them were only calls and incitements to the exertion of public and patriotic deeds.

IT is reported of the famous Viscount de Turenne, that when he was a young officer, and at the siege of a fortified town, he had no less than twelve challenges sent him; all of which he put in his pocket without further notice: but being soon after commanded upon a desperate attack on some part

of the fortifications, he sent a billet to each of the challengers, acquainting them, "that he had received their papers, which he deferred answering till a proper occasion offered, both for them and himself, to exert their courage for the king's service; that being ordered to assault the enemy's works the next day, he desired their company; when they would have an opportunity of signalizing their own bravery, and of being witnesses of his." We may leave the reader to determine, in this case, who acted most like a man of sense, of temper, and of true courage.

WHEN Augustus Cæsar received a challenge from Mark Antony (in his decline of fortune) to engage him in single combat, he very calmly answered the bearer of the message, "If Anthony is weary of his life, tell him there are other ways of death besides the point of my sword!" Now, who ever deemed this an instance of cowardice? All ages have admired it as the act of a discreet and gallant man: who, sensible of his own importance, knew how to treat the petulant and vindictive humour of a discontented adversary with its deserved contempt.

E N V Y.

SENTIMENTS.

He who filches from me my good name enriches not himself, but makes me poor indeed.

ENVY is almost the only vice which is practicable at all times, and in every place ; the only passion which can never lie quiet for want of irritation ; its effects therefore are every where discoverable, and its attempts always to be dreaded.

It is impossible to mention a name which any advantageous distinction has made eminent but some latent animosity will burst out. The wealthy trader will never want those who hint with Shylock, that ships are but boards, and that no man can properly be termed rich whose fortune is at the mercy of the winds. The beauty provokes, whenever she appears, a thousand murmurs of detraction and whispers of suspicion. The genius suffers persecution from innumerable critics, whose acrimony is excited merely by the pain of seeing others pleased, of hearing applauses which another enjoys.

The frequency of envy makes it so familiar, that it escapes our notice ; nor do we often reflect upon.

its turpitude or malignity, till we happen to feel its influence. When he that has given no provocation to malice, but by attempting to excel in some useful art, finds himself pursued by multitudes whom he never saw with implacability of personal resentment; when he perceives clamour and malice let loose upon him as a public enemy, and incited by every stratagem of defamation; when he hears the misfortunes of his family, or the follies of his youth, exposed to the world; and every failure of conduct, or defect of nature, aggravated and ridiculed; he then learns to abhor those artifices at which he only laughed before; and discovers how much the happiness of life would be advanced by the eradication of envy from the human heart.

It is, above all other vices, inconsistent with the character of a social being, because it sacrifices truth and kindness to very weak temptations. He that plunders a wealthy neighbour gains as much as he takes away, and improves his own condition in the same proportion as he impairs another's; but he that blasts a flourishing reputation must be content with a small dividend of additional fame, so small as can afford very little consolation to balance the guilt by which it is obtained.

Detraction is among those vices which the most languid virtue has sufficient force to prevent; because, by detraction, that is not gained which is taken away. As nothing therefore degrades human nature more than detraction, nothing more disgraces conversation. The detractor, as he is

the lowest moral character, reflects greater dishonour upon his company than the hangman; and he whose disposition is a scandal to his species, should be more diligently avoided than he who is scandalous only by his offence.

Plutarch compares envious persons to cupping glasses; which ever draw the worst humours of the body to them: they are like flies; which resort only to the raw and corrupt parts of the body; or if they light on a sound part, never leave blowing upon it till they have disposed it to putrefaction. When *Momus* could find no fault with the face in the picture of *Venus*, he picked a quarrel with her slippers: and so these malevolent persons, when they cannot blame the substance, will yet represent the circumstances of men's best actions with prejudice. This black shadow is still observed to wait upon those that have been the most illustrious for virtue, or remarkable for some kind of perfection; and to excel in either has been made an unpardonable crime.

EXAMPLES.

IN the reign of *Tiberius Cæsar* there was a portico at *Rome* that bowed outwards on one side very much. A certain architect undertook to set it right and straight: he underpropped it every way on the upper part, and bound it about with thick cloths, and the skins and fleeces of sheep, and then, with the help of many engines and a multitude of hands, he restored it to its former uprightness, contrary to

the opinion of all men. Tiberius admired the fact, and envied the man ; so that, though he gave him money, he forbade his name to be inserted in the annals, and afterwards banished him the city. This famous artificer afterwards presented himself in the presence of Tiberius, with a glass he had privily about him ; and, while he implored the pardon of Tiberius, he threw the glass against the ground ; which was bruized and crushed together, but not broke, and which he straight put into its first form ; hoping by this act to have gained his good favour and grace. But Tiberius's envy still increased ; so that he caused him to be slain ; adding, " That if this art of malleable glass should be practised, it would make gold and silver but cheap and inconsiderable things ;" nor would he suffer his name to be put in the records.

MAXIMIANUS the Tyrant, through envy of the honours conferred on Constantine, and attributed to him by the people, contributed all that a desperate envy could invent, and a great virtue surmount. He first made him a general of an army which he sent against the Sarmatians, supposing he there should lose his life. The young prince went thither, returned victorious, leading along with him the barbarian king in chains. It is added, that this direful prince, on his return from this battle, engaged him in a perilous encounter with a lion, which he purposely had caused to be let loose upon him. But Constantine, victorious over lions as well as men, slew him with his own hand, and impressed

an incomparable opinion in the minds of his soldiers, which easily gave him passage to the throne by the same degrees which were prepared for his ruin.

NARSES the eunuch was of the bed-chamber to Justinus the Emperor; and, from a seller of paper and books, arrived to the honour to succeed the famous Belisarius in the place of Generalissimo. After he had renowned himself by a thousand gallant actions, at last, through envy or his ill fortune, or the accusation of the people, he fell into the hatred of the Emperor Justinus and his Empress, insomuch that the Emperor sent him letters full of disgrace and reproach; advising him also therein, that he should return to the spindle and distaff. Narses was so incensed hereat, that he swore he would weave them such a web as that they should not easily undo again: and thereupon, to revenge the injury he conceived to be done him, he called in the Lombards to the invasion of the Roman territories; which they had been long desirous of, but had hitherto been restrained by himself; and was the occasion of many miseries.

ALEXANDER the Great, being recovered of a wound he had received, made a great feast for his friends; amongst whom was Coragus, a Macedonian, a man of great strength, and renowned for his valour; who, being heated with wine, challenged Dioxippus the Athenian, a wrestler, and who had been crowned for many victories. It was accepted, and the king himself appointed the day. Many thou-

sands were met; and the two champions came to the place: Alexander himself, and the Macedonians, with their countryman; and the Grecians, with their Dioxippus, naked, and armed only with a club. Coragus, armed at all points, being at some distance from his enemy, threw a javelin at him; which the other nimbly declined: then he sought to wound him with a long spear; which the other broke in pieces with his club: hereupon he drew his sword; but his nimble and strong adversary leaped upon him, threw him to the ground, set his foot upon his neck, advanced his club, and looked on the spectators as enquiring if he should strike; when Alexander commanded to spare him: so the day ended with great glory to Dioxippus. But the king departed, and from that day forward his mind was alienated from the victor: he fell also into the envy of the court, and all the Macedonians; who at a feast privily put a gold cup under his seat, made a feigned and public enquiry after it, and then pretended to find it with him; a concourse was about him, and the man, afflicted with shame, departed. When he came to his inn, he sent a letter to Alexander by his friends; wherein he related his innocency, and shewed the envious villainy that had been used to him: and that done, he slew himself. Alexander, upon notice of it, lamented him dead, whom he himself, as well as others, had envied while alive.

WHEN Richard the First, and Philip of France, were fellow soldiers together at the siege of Acon

in the Holy Land, and Richard had approved himself to be the more valiant man, insomuch that all men's eyes were fixed upon him, it so galled the heart of King Philip, that he was scarce able to bear the glory of Richard, but cavilled at all his proceedings, and fell at length to open defiance; nor could he contain any longer; but, out of very envy, hasting home, he invaded his territories and proclaimed open war.

EMPLOYMENT OF TIME.

SENTIMENTS.

Go to the ant, thou sluggard ; consider her ways, and be wise ; which, having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest.

EPICLETUS has a fine chapter to inculcate the improvement of our time and talents. "Remember (says he) that the world is a theatre, and that your part in this drama of life is determined by the poet. Upon him it must depend, whether you shall act a long or short one ; whether your character shall be high or low. If therefore he assign you that of a beggar, take care to fill it well ; if a cripple, or a prince, or a private obscure man, or whatever it be, make the best of it. For consider, that the acting of the part assigned you commendably depends upon yourself : this is your business ; but the giving out of the parts, and choosing the actors, is not yours, but another's province."

To be idle and unemployed, is a sign not only of a weak head, but of a bad heart. And as it is one vile abuse of time, which is given us for action,

and action of the utmost moment, so is it one sure method to lead us to other and worse abuses. For he who is idle and wholly unoccupied will, ere long, without question, be occupied in mischief. You must therefore take care that you employ your time; but then you must take as much care to employ it innocently; and by innocent employment is meant all the proper duties of your station, and all those inoffensive and short relaxations which are necessary either to the health of your bodies, or to the enlivening and invigorating your minds. You must be anxious to employ it in the best and noblest uses, in subserviency to your own eternal welfare; that is, with a constant eye to the glory of God and the good of mankind: for herein consists our duty, and for this end was all our time given us.

EXAMPLES.

"WE all of us complain of the shortness of time (says Seneca) and yet have much more than we know what to do with. Our lives are either spent in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do. We are always complaining that our days are few, and acting as though there would be no end of them." In short, that noble philosopher has described our inconsistency with ourselves in this particular by all those various turns of expression and thought which are peculiar to his writings.

IT was a memorable practice of Vespasian the Roman Emperor, throughout the course of his

whole life. He called himself to an account every night for the actions of the past day; and as often as he found he had slipped any one day without doing some good, he entered upon his diary this memorandum, "Diem perdidit;" "I have lost a day."

ALFRED the Great was one of the wisest, the best, and most beneficent monarchs, that ever swayed the sceptre of this realm; and his example is highly memorable.—"Every hour of his life had its peculiar business assigned it. He divided the day and night into three portions of eight hours each; and, though much afflicted with a very painful disorder, assigned only eight hours to sleep, meals, and exercise; devoting the remaining sixteen one half to reading, writing, and prayer, and the other to public business." So sensible was this great man, that time was not a trifle to be dissipated; but a rich talent entrusted to him, and for which he was accountable to the great dispenser of it.

WE are told of Queen Elizabeth, That, except when engaged by public or domestic affairs, and the exercises necessary for the preservation of her health and spirits, she was always employed in either reading or writing; in translating from other authors or in compositions of her own; and that notwithstanding she spent much of her time in reading the best writings of her own and former ages, yet she by no means neglected that best of books the bible: for proof of which take her own words. "I walk (says she) many times in the

pleasant fields of the Holy Scriptures, where I plucke up the goodlisome herbes of sentences by pruning; eat them by reading; digest them by musing, and laie them up at length in the hie seate of memory, by gathering them together; that so having tasted their sweetness, I may the less perceive the bitterness of life."

WHEN Socrates, in Plato's *Phædo*, has proved the immortality of the soul, he considers it as a necessary consequence of the belief thereof, "That we should be employed in the culture of our minds; in such care of them as shall not only regard that term to which we give the name of life, but also the whole which follows it; in making ourselves as wise and good as may be; since on it our safety entirely depends; the soul carrying hence nothing with it but its good or bad actions, its virtues or vices; and these constitute its happiness or misery to all eternity." How might many a Christian redder, to think that this is the language of a Pagan mind; a mind unenlightened with the bright splendors of gospel truth, and equally ignorant of a Saviour's merits, and of a Saviour's example!

SENECA, in his letters to Lucilius, assures him that there was not a day in which he did not either write something, or read and epitomise some good author: and Pliny, in like manner, giving an account of the various methods he used to fill up every vacancy of time, after several employments, which he enumerates, observes, "Sometimes I hunt; but even then I carry with me a pocket-

book, that, whilst my servants are busied in disposing the nets and other matters, I may be employed in something that may be useful to me in my studies; and that, if I miss my game, I may at least bring home some of my thoughts with me, and not have the mortification of having caught nothing.

AUGUSTUS CÆSAR, a few moments before his death, asked his friends who stood by him, if they thought he had acted his part well; and upon receiving such an answer as was due to his merit, "Let me then (said he) go off the stage with your applause; using the expression with which the Roman actors made their exit at the conclusion of a dramatic piece.

"AMONG the Indians (says Apuleius) there is an excellent set of men, called Gymnosophists. These I greatly admire; though not as skilled in propagating the vine, or in the arts of grafting or agriculture. They apply not themselves to till the ground, to search after gold, to break the horse, to tame the bull, to shear or feed sheep or goats. What is it then that engages them? One thing preferable to all these.—Wisdom is the pursuit, as well of the old men, the teachers, as of the young, their disciples. Nor is there any thing among them that I do so much praise as their aversion to sloth and idleness. When the tables are overspread, before the meat is set on them, all the youths, assembling to their meal, are asked by their masters, In what useful task they have been employed from sun-rise to that time? One represents

himself as having been an arbitrator, and succeeded by his prudent management in composing a difference; in making ~~them~~ friends who were at variance. A second had been paying obedience to his parents' commands. A third had made some discovery by his own application, or learned something by another's instruction. The rest gave an account of themselves in the same way.—He who has done nothing to deserve a dinner is turned out of doors without one, and obliged to work, while the others enjoy the fruits of their application."

FRIENDSHIP.

SENTIMENTS.

There is a friend that sticketh closer than a brother.

FRIENDSHIP is that peculiar relation which is formed by a consent and harmony of minds, by mutual esteem, and reciprocal tenderness and affection. Friendship is to be considered as a rare and singular blessing, vouchsafed perhaps to few; but when vouchsafed, one of the most exquisite cordials in human life. Multitudes are unqualified for a constant and warm friendship. Some, ardent enough in their benevolence, and defective neither in officiousness nor liberality, are mutable and uncertain; soon attracted by new objects, disgusted without offence, and alienated without enmity.—Others are soft and flexible; easily influenced by reports and whispers; ready to catch alarms from every dubious circumstance, and to listen to every suspicion which envy and flattery shall suggest; to follow the opinion of every confident adviser, and move by the impulse of the last breath.—Some are impatient of contradiction; more willing to go wrong by their own judgment, than to be indebted for a

better or a safer way to the sagacity of another; inclined to consider counsel as insult, and enquiry as want of confidence; and to confer their regard on no other terms than unreserved submission and implicit compliance.—Some are dark and involved, equally careful to conceal good and bad purposes; and pleased with producing effects by invisible means, and shewing their design only in its execution. Others are universally communicative, alike open to every lie, and equally profuse of their own secrets and those of others; without the necessary vigilance of caution, or the honest art of prudent integrity; ready to accuse without malice, and to betray without treachery.—Any of these may be useful to the community, and pass through the world with the reputation of good purposes and uncorrupted morals: but they are unfit for close and tender intimacies. He cannot properly be chosen for a friend whose kindness is exhaled by its own warmth, or frozen by the first blast of slander. He cannot be a useful counsellor who will bear no opinion but his own. He will not much invite confidence whose principal maxim is to suspect; nor can the candour and frankness of that man be much esteemed who spreads his arms to human kind, and makes every man, without distinction, a denizen of his bosom.

Entire friends are like two souls in one body; they can give or receive nothing; all is common between them.

The difficulty is not so great to die for a friend, as to find a friend worth dying for.

The friendship that is formed insensibly, and without professing much, is generally lasting.

He who can pride himself upon an extensive acquaintance, is incapable of true friendship. Nothing tends more to unfaithfulness than distrust: to doubt a friend is to lose him. Believe a man honest, and you make him so.

EXAMPLES.

ATHENODORUS the philosopher, by reason of his great age, begged leave to retire from the court of Augustus; which the emperor accordingly granted him. In making his compliments on the occasion, as he was about to withdraw, "Remember, Cæsar (said he) whenever you are angry, that you say or do nothing before you have distinctly repeated to yourself the four and twenty letters of the alphabet." Upon this Cæsar, catching him hastily by the hand, cried out, "Stay, stay, Athenodorus! I have need of thy presence longer still; and so detained him another year. This incident is celebrated by the ancients as a rule of excellent wisdom, and does high honour to this intrepid and honest counsellor to the world's master.

AT the siege of Bridgenorth Castle, in the reign of Henry II. which was defended by Roger de Mortimer, the king exposed himself to so much danger, that he would have been slain, if a faithful vassal had not preferred his sovereign's life to his

own. For, while he was busied in giving orders too near the wall, Hubert de St. Clare, constable or governor of Colchester Castle, who stood by his side, seeing an arrow aimed at Henry by one of Mortimer's archers, stepped before him, and received it in his own breast. The wound was mortal: he expired in the arms of his master, recommending his daughter (an only child, and an infant) to the care of that prince. It is hard to say which most deserves admiration; a subject who died to save his king, or a king whose personal virtues could render his safety so dear to a subject whom he had not obliged by any extraordinary favours. The daughter of Hubert was educated by Henry with all the affection that he owed to the memory of her father; and, when she had attained to maturity, was honourably married to William de Longueville, a nobleman of great distinction, on condition of his taking the name of St. Clare, which the grateful Henry was desirous to perpetuate.

MONSIEUR SEDAINÉ informs us, that a certain gentleman of rank lost a friend, who at his death left debts unpaid, and two children very young. The surviving friend was immediately observed to retrench his household, his equipage, and take lodgings in a small house; from whence he walked every day to the palace, followed by one footman, and performed the duties of his post. He is instantly suspected of avarice, and of bad conduct, and undergoes a variety of calumnies. In short, at the end of two years, he reappears in the

world ; having accumulated a sum of 20,000 livres ; which he applied to the service of his deceased friend's children, and thus rescued a worthy memory from shame, and a helpless offspring from misery and ruin. It is pity the author had not informed us of the name of a man whose conduct is so honourable to friendship and humanity.

THIS heroic action recalls to mind another somewhat like it, which is recorded in history. Eudamidas of Corinth, a very poor man, drawing near his end, his mother and daughter were thereby threatened with indigence and distress. He, however, was no way alarmed at the news ; but, judging of the hearts of Aretæus and Charixenes, his wealthy and faithful friends, by his own, just in the article of death, he made this memorable will. " I bequeath to Aretæus the maintenance of my mother and her support under old age ; and to Charixenes I bequeath and appoint the disposal of my daughter in marriage, and giving her the best dower in his power to bestow : and in case either of my said two friends should happen to die, then I substitute the survivor to perform that which the other should have done, had he lived." This testament being read, they who knew the poverty of Eudamidas, but not his connection with the legatees, looked upon the whole matter as a piece of pleasantry, and went out laughing at the legacies assigned them. But the latter, as soon as ever they heard of it, immediately came, acknowledged, and solemnly ratified what was enjoined them in the will, Charix-

nes, however, we are informed, died within a few days after ; upon which Aretæus, his excellent successor, took upon him the two-fold charge ; kept the mother of Eudamidas with a tender and filial care, and in due time married off the daughter of the deceased the same day with his own daughter, and gave her an equal portion of his effects. The celebrated Nicholas Poussin's pencil has immortalized this great action ; painting Eudamidas at the moment when life seems expiring, and he is dictating this memorable last will.

EMINENTLY pleasing and heroic was the friendship of David and Jonathan, *I am distressed for thee, my brother Jonathan* (says the plaintive and surviving David) ; *very pleasant hast thou been unto me ; thy love to me was wonderful ; passing the love of women !* Indeed we must not expect to meet with many examples of this kind : true friendship is rare ; hath ever been rare in the world ; so many qualifications are necessary to form and complete it. It was enough for a David to find one Jonathan.

A YOUNG Man of quality, we are told, by a sudden accident became an accomplished orator in one day. The occasion was this. A gentleman, who had chastised a ruffian for an insolence towards a kinswoman of his, was stigmatised with very outrageous language in a certain company, where the young nobleman happened to be present. When his friend's name was thus maltreated from man to man, the ingenious youth discovered the utmost pain to those who sat near him ; and having more

than once said, "I am sure I could fight for him : why then can't I speak for him?" At last he stood up. The eyes of the whole company were upon him ; and though in his confusion he seemed utterly to have forgot what he rose to speak, the generous motive with which they all knew him to be actuated procured him such an acclamation of voices to hear him that he expressed himself with a magnanimity and clearness, proceeding from the integrity of his heart, which made his very adversaries receive him as a man whom they wished their friend. The best way to do a thing as you ought, is to do it only because you ought.

THE very ingenious and amiable Bishop Berkely, of Cloyne in Ireland, was so intirely contented with his income in that diocese, that when offered by the Earl of Chesterfield (then Lord Lieutenant) a bishoprick much more beneficial than that he possessed, he declined it with these words, "I love my neighbours, and they love me : why then should I begin in my old days to form new connections, and tear myself from those friends whose kindness is to me the greatest happiness I enjoy."—Acting in this instance like the celebrated Plutarch, who being asked why he resided in his native city, so obscure and so little? "I stay (said he) lest it should grow less."

AT the battle of Roucoux in 1746, a serjeant of the regiment of Flanders, named Vidal, giving his arm to the prince of Monaco (who was wounded) in order to lead him to a place of safety, had that

very arm broken to pieces by a musket ball. Without betraying the least emotion, this dauntless hero only changed his arm, saying, "Take this, my prince; the other is now good for nothing."

PSAMMENITUS, king of Egypt, was taken prisoner by Cambyzes, and carried out of his own kingdom into Persia. The victor, more keenly to insult and afflict their wretched parents, ordered the young princess, Psammenitus's daughter, and all the other young ladies of quality, whom he had brought captive, to go dressed in the habit of slaves, carrying water upon their backs. While the rest of the Egyptians were quite distracted at this spectacle, Psammenitus remained very calm, with his eyes fixed upon the ground. Soon after, Cambyzes ordered his son, the young Egyptian prince, with several of the young noblemen his companions, to be led forth tied together by the necks, and bridled like horses, with bits in their mouths. Psammenitus, upon this additional shock, was the only person who refrained from tears: but happening to espy a certain familiar friend of his go about begging, in a naked, starving condition, upon calling to his friend, he burst into a flood of tears, beating his head after the manner of the barbarians. Cambyzes, hearing the singularity of his behaviour, demanded to know the reason why he remained silent and unmoved upon viewing the calamity of his children, and was all on a sudden so much afflicted at seeing the distresses of a poor old man. "O son of Cyrus (answered Psammenitus) domestic miseries, arrived to

this violent height, are more grievous than to admit of tears: but to see my friend reduced from a state of ease and affluence to this extremity of distress and want, in the very verge of life, this is an object that commands my tears."

MONSIEUR du Chatelet, a privy-counsellor to Louis XIII. very earnestly soliciting the pardon of M. de Montmorency; the king said to him, "I verily think you would have lost your arm for Montmorency."—"Sire (said he to his sovereign) I would willingly have lost both, as being useless in your majesty's service, so I might but be able to save one who has gained so many battles for you. It is not interest, Sire, it is friendship which implores your mercy." Can it be wondered that such pleading gained all it asked?

WHILE M. de Bouteville was under prosecution, the same M. du Chatelet drew up a case in his defence. Cardinal Richelieu enraged at the use which Chatelet had made of his eloquence, reproached him with having employed it to condemn the Justice of the king. "O pardon me (said M. du Chatelet); I have wished to justify the king's Mercy, if he has the kindness to extend it towards one of the most valiant men of his kingdom."

WHEN Dean Swift was at Sir Arthur Acheson's, at Market Hill, in the county of Armagh, an old gentleman was recommended to him, as having been a remarkable cavalier in the reigns of Charles II. James II. and William III. who had behaved with great loyalty and bravery in Scotland, during the

troubles of those reigns ; but was neglected by the government, although he deserved great rewards from it. As he was reduced in his circumstances, the dean made him a handsome present ; but said, at the same time, " This trifle, Sir, cannot support you long, and your friends may grow tired of you ; therefore I would have you contrive some honest means of getting a sum of money sufficient to put you into a way of life for supporting yourself with independency in your old age." To this Captain Creighton (for that was the gentleman's name) answered, " I have tired all my friends, and cannot expect any such extraordinary favours." — " Sir (replied the Dean) I have heard much of your adventures ; that they are fresh in your memory ; that you can tell them with great humour ; and that you have taken memorandums of them in writing." The Captain answered, " I have ; but no one can understand them but myself." " Well then, Sir (rejoined the dean) get your manuscripts, read them to me, and tell me none but genuine stories ; and then I will place them in order of time for you, prepare them for the press, and endeavour to get you a subscription among my friends, as you may do among your own." The Captain soon after waited on the dean with his papers, and related to him many adventures, which the dean was so kind as to put in chronological order, to correct the style, and make a small book of them, intitled, " The Memoirs of Captain John Creighton." A subscription was immediately set on foot, by the dean's in-

terest and recommendation, which raised for the captain above 200l. and made the remaining part of his life very happy and easy.

NEVER perhaps was there a more sincere and elegant friendship than that which subsisted between Scipio and Lælius. The former was one of the greatest generals, and best men, that Rome ever produced; the other, for his probity and prudence, was distinguished by the surname of "the Wise." They were almost of the same age, and had the same inclination, benevolence of mind, taste for learning of all kinds, principles of government, and zeal for the public good. If Scipio took place in the point of military glory, his friend had perhaps the superiority in respect of eloquence. But let us hear Lælius himself upon so interesting a subject. "As for me, of all the gifts of nature or fortune, there are none, I think, comparable to the happiness of having Scipio for my friend. I found in our friendship a perfect conformity of sentiments, in respect to public affairs; an inexhaustible fund of counsels and supports in private life; with a tranquillity and delight not to be expressed. I never gave Scipio the least offence to my knowledge; nor ever heard a word escape him that did not please. We had but one house, and one table, at our common expence; the frugality of which was equally the taste of both. For in war, in travelling, in the country, we were always together. I do not mention our studies, and the attention of us both always to learn something. This was the employ-

ment of our leisure hours, removed from the sight and commerce of the world." Is there now any thing comparable to a friendship like that here described? "What a consolation is it (says Tully) to have a second self, to whom we have nothing secret, and into whose heart we may pour out our own with perfect unreserve? Could we taste prosperity so sensibly, if we had no one to share with us in our joy? And what a relief is it in adversity, to have a friend still more affected with it than ourselves?"—But what more highly exalts the value of the friendship in question was, its not being founded at all in interest, but solely in esteem for each others virtues. "What occasion (says Lælius) could Scipio have for me? Undoubtedly none; nor I for him. But my attachment to him was the effect of my high esteem and admiration of his virtues; and his to me arose from the favourable idea he entertained of my character and manners. This friendship increased afterwards on both sides, by habit and commerce. We both indeed derived great advantages from it; but these were not our views when we began to love each other."—Nothing upon earth can be so desirable as such an amity. But in vain do we seek it among the ignorant, the vain, the selfish, or men of loose and profligate principles. We must soon be ashamed of loving the man whom we cannot esteem: 'Tis David and Jonathan, 'tis Damon and Pythias, Tully and Atticus, Scipio and Lælius, and such only who can truly taste and dignify pure friendship; and

such only can say, with Ovid, "*Nos duo Turba sumus*:" We two are a Multitude.

HIS late Royal Highness Frederick Prince of Wales—who, amongst his other great qualities, was the patron of merit, and the friend of mankind, was frequently visited by persons of distinguished abilities, with whom he contracted a strict intimacy. Among these, Mr. Gl—— (who is as justly celebrated for the amiableness of his character, as for the qualifications of an orator and a poet) had a considerable share in his esteem. One day the prince observed at his levee, that he had not seen this gentleman for some time, and, asking if he was well, was told that Mr. Gl—— was under difficulties on account of some losses in trade, which had so discouraged him, that he was ashamed to appear in his Highness's presence. The Prince replied, "I am sorry for it;" and presenting a bank note of 500*l.* to a gentleman who stood by, added, "Carry this to Mr. Gl—— as a small testimony of my affection; and assure him from me, that I sympathize in his affliction, and shall be always glad to see him."

IN the time of the proscription by the triumvirate at Rome, a grievous punishment was denounced against any person who should conceal, or any way assist the proscribed; as, on the other hand, great rewards were promised to those who should discover their hiding-places. Marcus Varro, the philosopher, was in the list of persons proscribed; at which time his dear friend Calenus tenderly re-

ceived and concealed him several days in his house ; and though Anthony came often thither to walk and converse, yet was Calenus never affrighted, nor changed his mind, though he daily saw other men punished or rewarded, according to the purport of the bloody edict.

AT the battle of Philippi, when Brutus, after the rout of his army, was in hazard of falling into the hands of his enemies, his bosom-friend Lucilius gave him an opportunity to escape, calling out, " I am Brutus ; lead me to Antony." Being conducted to Antony, he spoke with great resolution. " I have employed this artifice (said he) that Brutus might not fall alive into the hands of his enemies. The Gods will never permit that fortune shall triumph so far over virtue. In spite of fortune, Brutus will always be found, dead or alive, in a situation worthy of his courage." Antony, admiring the firmness of Lucilius, said to him, " You merit a greater recompense than it is in my power to bestow. I have been just now informed of the death of Brutus ; and as your fidelity to him is now at an end, I beg earnestly to be received in his place ; Love me as you did him ; I wish no more." Lucilius engaged himself to Antony ; and, maintaining the same fidelity to him that he had done to Brutus, adhered to him when he was abandoned by all the world.

DAMON being condemned to death by Dionysius, tyrant of Syracuse, obtained liberty to visit his wife and children ; leaving his friend Pythias as a pledge for his return, on condition, that if he

failed Pythias should suffer in his stead. Damon having not appeared at the time appointed, the tyrant had the curiosity to visit Pythias in prison. What a fool was you (said he) to rely on Damon's promise! How could you imagine that he would sacrifice his life for you, or for any man? "My Lord (said Pythias, with a firm voice and noble aspect) I would suffer a thousand deaths rather than my friend should fail in any article of honour. He cannot fail; I am confident of his virtue as of my own existence. But I beseech the gods to preserve his life. Oppose him, ye winds! disappoint his eagerness, and suffer him not to arrive till my death has saved a life of much greater consequence than mine, necessary to his lovely wife, to his little innocents, to his friends, to his country. Oh! let me not die the cruellest of deaths in that of my Damon." Dionysius was confounded and awed with the magnanimity of these sentiments. He wished to speak; he hesitated; he looked down; and retired in silence. The fatal day arrived. Pythias was brought forth; and, with an air of satisfaction, walked to the place of execution. He ascended the scaffold, and addressed the people: "My prayers are heard, the gods are propitious; the winds have been contrary; Damon could not conquer impossibilities: he will be here to-morrow, and my blood shall ransom that of my friend." As he pronounced these words, a buzz arose, a distant voice was heard; the crowd caught the words, and "stop, stop execution" was repeated by every person. A man came at full

speed. In the same instant he was off his horse, on the scaffold, and in the arms of Pythias. "You are safe (he cried) you are safe, my friend, my beloved, the gods be praised, you are safe." Pale, cold, and half speechless, in the arms of his Damon, Pythias replied in broken accents, "Fatal haste—cruel impatience——what envious powers have wrought impossibilities against your friend? But I will not be wholly disappointed: since I cannot die to save you, I will die to accompany you." Dionysius heard, and beheld with astonishment; his eyes were opened, his heart was touched; and he could no longer resist the power of virtue: he descended from his throne, and ascended the scaffold. "Live, live, ye incomparable pair. Ye have demonstrated the existence of virtue; and consequently, of a God, who rewards it. Live happy; live renowned: and as you have invited me by your example, form me by your precepts, to participate worthily of a friendship so divine."

THE Cardinal d'Amboise, minister to Louis XII. of France, and Archbishop of Rouen, built a magnificent palace in that city, which was finished before it was observed that it was surrounded with land that did not belong to the bishoprick; and that there was no room for gardens nor offices. The proprietor of the land adjacent made an offer of it to the Cardinal. And the Cardinal inquiring what was his motive for selling? "The pleasure (answered the gentleman) of accommodating your

Lordship." If you have no other motive (said the Cardinal) keep your land. I am fond of my land (replied the gentleman;) but a neighbour has made proposals to me for my daughter, and I cannot answer his demands without selling my estate. May you not borrow from a friend (said the Cardinal) frugality will enable you to make payment without selling your estate. Ah! (replied the gentleman) I have no friend from whom I can expect such a favour. Have a better opinion of your friends (replied the Cardinal, holding out his hand); rank me among your friends, and you shall have the money. The gentleman, falling on his knees, returned thanks by tears. The Cardinal said that he had acquired a friend, which was better than land.

AFTER the revolution, letters were intercepted from the Earl of Godolphin to the de-throned King. This was a crime against the state; but not a crime to be ashamed of. The Earl at the same time was a man of approved virtue. These circumstances prompted the following course. King William, in a private conference, produced the Earl's letters to him; commended his zeal for his former master, however blind it might be; expressed a fondness to have the Earl for his friend; and with the same breath burnt the letters, that the Earl might not be under any constraint. This act of generosity gained the Earl's heart, and his faithful services,

ever after. The circumstances here made the Earl certain of the King's sincerity. At the same time, the burning of the letters, which were the only evidence against him, placed him in absolute security, and left no motive to action but gratitude only.

G A M I N G.

SENTIMENTS.

*" The strong desire shall ne'er decay,
Who plays to win, shall win to play ;
The breast where Love had plann'd his reign,
Shall burn unquench'd with lust of gain ;
And all the charms that wit can boast
In dreams of bitter luck be lost !
Thus, neither innocent nor gay,
The useless hours shall fleet away ;
While Time o'erlooks the trivial strife,
And, scoffing, shakes the sands of life.*

GAMING is pregnant with almost every evil, and the fatal source of miseries the most distressful to man. Wealth, happiness, and every thing valuable, are too often sacrificed to it. It rends asunder the bands of friendship and the ties of love. The wife, once loved and beloved, is made wretched for life ; and the sweet babes that hung with delightful fondness around the knees, are thrown upon the cold charity of their relations ; who perhaps will teach them to lisp out curses on their parents' memory.

Gaming is now a *business* among people of fashion; whose incomes are great or small, just as their customers are numerous or few. Their tables or shops are always open to every one that has got money to lay out, and a whole coat to his back; for there is such a charm in the word, that he whom merchants and tradesmen denominate a swindler or cheat, will pass current with a duke and a duchess till they know he has got no money in his pocket.

Men who have ruined themselves by playing are glad to join the very scoundrels that destroyed them, and live upon the spoils of others. Estates are now almost as frequently made over by whist and hazard, as by deeds and settlements; and the chariot of many of our ladies of fashion may be said to "roll upon the four aces."

Gamesters generally lose their temper and humanity with their money, and grudge their families the necessaries of life, while they themselves are squandering thousands.

Gaming, like French liberty, levels all distinctions. The peer and his valet; the man of honour and a swindler, may happen to sit at the same table; and a looker-on cannot distinguish the man of rank from a sharper sprung from the very dregs of the vulgar.

EXAMPLES.

A MAN of pleasure; a person of high birth, and high spirit; of great parts, and strong passions; every way accomplished; not least in iniquity.

His unkind treatment was the death of a most amiable wife : his gaming; love of pleasure, and great extravagance, in effect, disinherited his only child.

"The sad evening before he died (says our author) I was with him. No one was there but his physician, and an intimate whom he loved, and whom he had ruined.

At my coming in he said, "You and the physician are come too late; I have neither life nor hope! You both aim at miracles: you would raise the dead."

Refusing to hear any thing from me, or take any thing from the physician, he lay silent, as far as sudden darts of pain would permit, till the clock struck.—Then, with vehemence—"Oh, time, time! it is fit thou shouldst thus strike thy murderer to the heart.—How art thou fled for ever!—A month! Oh, for a single week! I ask not for years; though an age were too little for the much I have to do. Pray you that can. I never prayed; I cannot pray; nor need I. Is not Heaven on my side already? It closes with my conscience; its severest strokes but second my own."

His friend being much touched, even to tears, at this (who could forbear? I could not) with a most affectionate look he said—"Keep those tears for thyself: I have undone thee.—Dost weep for me? That's cruel. What can pain me more?"

Here his friend, too much affected, would have left him:

"No; stay:—Thou still may'st hope; there—

fore hear me. How madly have I talked! How madly hast thou listened and believed! But look on my present state, as a full answer to thee, and to myself. This body is all weakness and pain; but my soul, as if stung by torment to greater strength and spirit, is full powerful to reason, full mighty to suffer. And that, which thus triumphs within the jaws of mortality, is doubtless immortal.—And as for a Deity, nothing less than an Almighty could afflict what I feel! My soul, as my body, lies in ruins; in scattered fragments of broken thought. Remorse for the past throws my thought on the future: worse dread of the future strikes it back on the past!—I turn, and turn, and find no ray. Didst thou feel half the mountain that is on me, thou wouldest struggle with the martyr for his stake, and bless Heaven for the flames.—That is not an everlasting flame;—that is not an unquenchable fire.—My principles have poisoned my friend; my extravagance has beggared my boy; my unkindness has murdered my wife!—And is there another Hell?—Oh, thou blasphemed, yet most indulgent Lord God! Hell itself is a refuge, if it hides me from thy frown.”

“Soon after his understanding failed. His terrified imagination uttered horrors not to be repeated, or ever forgot. And ere the sun (which I hope has seen few like him) arose, the gay, young, noble, ingenious, accomplished, and most wretched Altamont expired.”

IT is related of Mr. Locke, that being invited to a company of the highest rank and first abilities in the kingdom, and hearing cards called for as soon as dinner was over, he retired thoughtful to a window; and being asked the reason of his seriousness, replied, "He had not slept the foregoing night, for the pleasure which their lordships had given him to expect from that day's conversation, with men of the first character for sense and genius; and hoped his sorrow for his disappointment would be forgiven him." This seasonable rebuke had the proper effect: the game was instantly thrown up, and conversation restored with a brilliancy suitable to the illustrious assembly.

IN one of the principal cities in Europe lived Lucius and Sapphira, blessed with a moderate fortune, health, mutual love, and peace of mind. Their family consisted of two little darlings, a son and a daughter. They seemed to want for nothing as an addition to their happiness; nor were they insensible of what they enjoyed; but, animated with gratitude to Heaven, they were happy instruments of good to all about them. Towards the close of the summer in 1765, Lucius happening to fall in company with some neighbouring gentlemen who proposed to waste an hour or so at cards, he consented, more in complaisance to the taste of others than his own. Like other gamesters, he met with a variety of fortune (a variety more seducing than a continuance either of good or bad) and being warm

with liquor, he was inconsiderately drawn in, before the company broke up, to involve himself more than his fortune could bear. The next day, on sober reflection, he could not support the thoughts of that distress which his folly had brought upon his Sapphira, and her little innocents. He had not courage enough to acquaint her with what had happened; and, whilst in the midst of pangs to which he had been hitherto a stranger, he was visited, and again tempted, by one of the last night's company, to try his fortune once more. In order to drown reflection, and in hopes of recovering his loss, he flew to the fatal place; nor did he leave it till he had lost his all. The consequence of which was, that the next day, in undescribable despair, after writing to acquaint Sapphira with what had happened, he shot himself through the head. The news of this deprived the lady of her senses. She is (at least was lately) confined in a mad-house; and the two little innocents, destitute of parents and of fortune, have a troublesome world to struggle with; and are likely to feel all the miseries which poverty and a servile dependence entail upon the wretched.

A YOUNG lady who lived in the North was on the point of marriage with a young gentleman, of whom she was passionately fond, and by whom she was as greatly beloved. She was at the same time admired by a person of high rank, but whose passion, as he was already married, was consequently dishonourable. He was determined, however, at

any rate, to indulge his diabolical lusts ; but the lady being a person of the strictest honour, he was obliged to act with caution, and keep his intentions a secret. Knowing her propensity to gaming, he laid a snare for her, into which she fell, to the great diminution of her fortune. 'Tis he, fiend-like, took care to have represented with the most aggravated circumstances to the gentleman to whom she was engaged. Upon which his friends painted to the young lover the dreadful inconveniences of his taking a gamester to wife : that poverty, disease, and probably dishonour to his bed, were the likely consequences. In a word, they so managed matters, as to break off the match. The " noble villain " who occasioned the breach between the lovers, notwithstanding, missed his wicked ends : his addresses and proposals met with the contempt and abhorrence which they deserved. Yet, though she preserved her chastity—a circumstance very precarious among female gamesters—the loss of her intended spouse, on whom she had inviolably fixed her affections, threw her into a decline, which, in a few months, put a period to her life.

THE late Colonel Daniel (who took great pleasure in giving advice to young officers, guiding them in their military functions, &c.) whenever he was upon this article of gaming, used always to tell the following story of himself, as a warning to others ; and to shew that a little resolution may conquer this absurd passion. During Queen Anne's wars, he was an ensign in the English army then in

Spain : but he was so absolutely possessed by this evil, that all duty, and every thing else which prevented his gratifying that darling passion, was grievous to him. He scarce allowed himself time to rest ; or, if he slept, his dreams presented packs of cards to his eyes, and the rattling of dice to his ears. His meals were neglected ; or, if he attended them, he looked upon that as so much lost time, swallowed his meat with precipitance, and hurried to the gaming-table again. In one word, he was a professed gamester. For some time fortune was his friend ; and he was so successful, that he has often spread his winnings on the ground, and rolled himself upon them, in order that it might be said of him, " He wallowed in gold." Such was his life for a considerable time ; but, as he often said (and, we may presume, every considerate man will join with him) " it was the most miserable part of it." After some time he was ordered on the recruiting duty ; and at Barcelona he raised 150 recruits for the regiment ; though even this business was left entirely to his serjeant, that he might be more at leisure to attend his darling passion. After some changes of good and ill luck, fortune declared so openly against him, that in one unlucky run he was totally stripped of the last farthing. In this distress he applied to the captain of the same regiment with himself for a loan of ten guineas ; which was refused with these words : " What ! lend my money to a professed gamester ! No, Sir ; I must be excused ; for, of necessity, I must lose either my money or

my friend. I therefore choose to keep my money.¹⁹ With this taunting refusal he retired to his lodging; where he threw himself on the bed, to lay his thoughts and his sorrows to a momentary rest during the heat of the day. A gnat, or some such insect happening to bite him, he awoke; when his melancholy situation immediately presented itself to him in strong colours: without money; and no prospect how to get any, to subsist himself, and his recruits to the regiment, who were then at a great distance from him; and should they desert for want of their pay, he must be answerable for it; and he could expect nothing but cashiering for disappointing the queen's service. He had no friend! for he whom he had esteemed such, had not only refused to assist him, but had added taunts to his refusal. He had no acquaintance there; and strangers, he knew, would not let him have so large a sum as was adequate to his real necessity. This naturally led him to reflect seriously on what had induced him to commence gamester; and this he presently perceived was idleness. He had now found the cause; but the cure was still wanting. How was this to be effected, so as to preclude a relapse? Something must be done; some method pursued, so effectually to employ his time, as to prevent his having any to throw away on gaming. In this state of mind it occurred to him that the adjutancy of the regiment was to be disposed of; and this he determined to purchase, as a post the most likely to find him a sufficient and laudable way

of passing his time. He had letters of credit, to draw for what sum he pleased for his promotion in the army ; but not to throw away idly, or to encourage his extravagance. Thus far all was well ; but the main difficulty remained ; and he must get to the regiment before he could take any steps towards the intended purchase, or draw for the sum to make it with. While he was thus endeavouring to fall upon some expedient to extricate himself out of this dilemma, his friend, the captain, who had refused him in the morning, came to pay him a visit. After a very cool reception on the Colonel's side, the other began by asking him what steps he intended to take to relieve himself from the anxiety he plainly perceived he was in ? The colonel then told him all that he had been thinking upon that head, and the resolution he had made of purchasing the adjutancy as soon as he could join the regiment. His friend then getting up and embracing him, said, " My dear Daniel ! I refused you in the morning in that abrupt manner in order to bring you to a sense of the dangerous situation you were in, and to make you reflect seriously on the folly of the way of life in which you are engaged. I heartily rejoice that it has had the desired effect. Pursue the laudable resolution you have made ; for be assured, that IDLENESS AND GAMING ARE THE RUIN OF YOUTH. My interest, advice, and purse, are now at your command. There ; take it, and please yourself with what is necessary to subsist yourself and the recruits." This presently brought the Colonel

off the bed ; and the afternoon's behaviour entirely obliterated the harshness of the morning's refusal. He now viewed the Captain in the agreeable light of a sincere friend, and for ever after esteemed and found him such. In short, the Colonel set out with his recruits for the regiment ; where he gained great applause for his success ; which, as well as his commission, he had well nigh lost by one morning's folly. He immediately solicited for, and purchased the adjutancy ; and from that day never touched cards or dice, but (as they ought to be used) merely for diversion, or to unbend the mind after too close an attention to serious affairs.

OF all gamesters, and gaming in general, if it be excessive, we may justly conclude, that, whether they win or lose for the present, their gains are not "*munera fortunæ, sed insidiæ*," as Seneca observes ; "not Fortune's gifts, but baits to ensnare their votaries." The common catastrophe is beggary, in return for the little pleasure and small gains which they now and then derive. Their wives, children, families, parents, friends, suffer for and deplore their career in the mean time ; and they themselves bitterly rue it in the end. "A gentleman, my particular friend (says the above-quoted writer) who had the honour to be many years an eminent gamester, being without money, committed a robbery upon the highway, to procure another stake, that he might return to his profession. It happened unfortunately that he was taken ; and though he had great interest—with some persons, who shall be

nameless—yet he was committed, and hanged. This gentleman's ill luck continued all the while he was in gaol; so that he was compelled to dispose of his body to the surgeons, and lost his money to a friend who visited him in the cells the night before his execution. He appeared, however, next morning with great composure. No reflection on the past, no anticipation of the future, caused him once to change countenance during his passage to the gallows; and though he was about to receive death—so indifferent was he as to what should befall him, that he bravely refused to say Amen to the prayers! "What a horrid proof of the total annihilation of all right and generous feelings, produced by a love of gaming.

HUMANITY.

SENTIMENTS.

Blessed are the merciful, for they shall obtain mercy.

HUMANITY, or Mercy, is the first great attribute of the Deity, "who maketh his rain to fall upon the just and the unjust." Consequently there is nothing that can bring a man to so near a likeness to his maker.

The cruel are a scandal to their species, and in truth are but savage beasts that walk upright on two feet, when, like their fellow brutes, they should trudge on all four.

A good-natured man is easy in himself, and studies to make others so; and a denial from him is better relished, by his obliging regret in doing it, than a favour granted by another.

That scourge of the human race, War, is totally repugnant to this generous attribute; but it presents innumerable opportunities of its being exercised; and he who spares a cruel enemy, when in his power, gains more honour than by winning a battle.

EXAMPLES.

"THE Senate of the Areopagites being assembled together in a mountain, without any roof but Heaven, the Senators perceived a bird of prey, which pursued a little sparrow that came to save itself in the bosom of one of their company. This man, who naturally was harsh, threw it from him so roughly that he killed it; whereat the court was offended; and a decree was made, by which he was condemned and banished from the Senate:" where the judicious may observe, that this company, which was at that time one of the gravest in the world, did it not for the care they had to make a law concerning sparrows; but it was to shew that clemency and a merciful inclination was so necessary in a state, that a man destitute of it was not worthy to hold any place in the government, he having (as it were) renounced humanity.

TITUS VESPASIAN, the Emperor, was deservedly called the darling of mankind: he professed that he took upon him the supreme pontificate, because in so high a priesthood he might be obliged to keep his hands pure from the blood of all men; which he also performed: and, saith Suetonias, from that time forth he never was the author of, or consenting to, the death of any man, although sometimes there were offered him just causes of revenge; but he used to say, "He had rather perish himself than be the ruin of another." When two patricians stood convicted of high-treason,

he thought it sufficient to admonish them in these words: "To desist from such designs; that princes were ordained by fate; that if they wanted any other thing of him, they might ask and have it." Soon after, the mother of one of them living far off, lest she should be affrighted with some sad news, he sent his own messengers to inform her of the danger and safety of her son. Although his brother Domitian did manifestly conspire against him, yet he did him no harm, nor lessened him in any thing; but dealt with him by intreaties, that he would bear him a friendly mind; and, after all, nominated him his colleague and successor in the empire. But all this goodness wrought little with this unnatural brother: for soon after he was poisoned by him, to the great loss of all mankind.

M. ANTONIUS the philosopher and emperor, excelled most other men in this excellent virtue; as he manifestly shewed, in that glorious action of his towards Avidius Cassius and his family, who had rebelled against him in Egypt. For as the Senate, did bitterly prosecute Avidius and all his relations, Antonius, as if they had been his friends, did always appear as an intercessor in their behalf. Nothing can represent him herein so much to the life, as to recite part of the oration which, upon this occasion, was made by him in the senate, to this purpose. "As for what concerns the Cassian rebellion, I beseech you, Conscript Fathers, that, laying aside the severity of your censure, you will preserve mine and your own clemency. Neither let any man

be slain by the Senate, nor let any man suffer that is a Senator. Let not the blood of any patrician be spilt; let the banished return, and the exiles be restored to their estates: I heartily wish that I could restore them that are already dead unto life again. In an Emperor I could never approve of the revenge of his own injuries, which, however it may be oftentimes just, yet, for the most part, if not always, it appears to be cruel. You shall therefore pardon the children, son-in-law, and wife of Avidius Cassius. But why do I say, pardon them, since there is none of them that have done amiss? Let them live therefore, and let them know that they live in security under Marcus. Let them live in the enjoyment of their patrimony, and in the possession of their garments, their gold and silver, and let them be not only rich, but safe. Let them have the freedom to transport themselves into all places as they please; that throughout the whole world, and in the sight of all people, they may bear along with them the true and unquestionable instance of yours and my clemency. Neither, O ye Conscript Fathers, is this any remarkable clemency to pardon the children and wives of the rebellious; I therefore desire you, that you would free at once all senators and knights of Rome that are under accusation, not only from death and banishment, but also from fear and hatred, from infamy and injury. Allow thus much to my present times, that in these conspiracies, framed for the erection of tyranny, the blood of those that fell in the tumult itself may suffice, and

that the punishment may proceed no further." This oration was so pleasing to the Senate and populace of Rome, that they extolled the clemency of Marcus with infinite praises.

ALPHONSUS, King of Naples and Sicily, was all goodness and mercy. He had besieged the city of Cajeta, that had insolently rebelled against him; and the city being distressed for want of necessary provisions, put forth all their old men, women, and children, and such as were unserviceable, and shut their gates against them. The king's counsel advised that they should not be permitted to pass, but should be forced back again into the city; by which means he should speedily become the master of it. The king, pitying the distressed multitude, suffered them to depart; though he knew it would occasion the protraction of the siege. But when he could not take the city, some were so bold as to tell him, that it had been his own in case he had not dealt in this manner. "But (said the king) I value the safety of so many persons at the rate of an hundred Cajetas." Yet he was not long without that neither: for the citizens, moved with so great a virtue, and repenting themselves of their disloyalty, yielded it to him of their own accord. Antonius Caldora was also one of the most powerful and obstinate enemies of the realm of Naples; but being in a great battle overthrown and made prisoner, all men persuaded the king to rid his hands of this insolent person, who had been so dangerous to the kingdom. Alphonsus was the only person that opposed it; and

not only gave him his life, but also restored him to his forfeited estate; he also gave back unto his wife all his plate, precious furniture, and household stuff, that were fallen into his hands, only reserving to himself one vessel of crystal. These were the deeds of this illustrious prince; whereunto his speeches were also agreeable. For being asked why he was thus favourable to all men, even to those that were evil? "Because (saith he) good men are won by justice, and the bad by clemency." And when some of his ministers complained of his lenity, and said It was more than became a prince, "What then (said he) would you have lions and bears to reign over you? for clemency is the property of men, as cruelty is that of the wild beasts." Nor did he say other than what is truth; for the greater a man is, and (as I may say) the more he is a man, the more prone and inclinable will he be to this virtue; which is therefore called Humanity.

ONE Guydomer, a viscount, having found a great treasure in the dominions of Richard the First, surnamed Cœur de Leon, for fear of the king, fled to a town of France for his safeguard. Thither Richard pursued him; but the town denied him entrance: going therefore about the walls to find out the fittest places to assault it, one Bertram de Gurdon, or, as others call him, Peter Basile, shot at him with a poisoned arrow from a strong bow, and therewith gave him a wound in the arm (in the eye, saith Fuller) which, being neglected at first, and suffered to rankle, or, as others say, handled by an

unskilful surgeon, in four days brought him to his end. Finding himself past hope of recovery, he caused the party that had wounded him to be brought before him: who being asked what had moved him to do this fact? answered, "That King Richard had killed his father, and two of his brothers, with his own hand, and therefore he would do it if it were to do again." Upon this insolent answer, every one thought that the king would have adjudged him to some terrible punishment; when contrary to their expectations, in a high degree of clemency, he not only freely forgave him, but gave special charge he should be set at liberty, and that no man should presume to do him the least hurt; commanding besides, to give him an hundred shillings to bear him away.

AUGUSTUS CÆSAR, walking abroad with Diomedes his freed-man, a wild boar had broken the place of his restraint, and seemed to run directly towards Augustus. The freed-man, in whom at that time there was more of fear than of prudence, consulting his own safety, took hold of the emperor, and placed him before himself: yet Augustus never discovered any sign of anger or offence at what he did. He also managed the commonwealth with that clemency and mercy, that when in the theatre it was recited, *O Dominum æquum & bonum*, O gracious and good Governor! all the people turned their eyes upon him, and gave him their applause.

C. JULIUS CÆSAR was not more famous for his valour in overcoming his enemies, than he was

for his clemency, wherein at once he overcame both them and himself. Cornelius Phagita, one of the bloody emissaries of Sylla, in the civil dissensions betwixt him and Marius, industriously hunted out Cæsar (as one of the Marian party) from all his lurking holes, at last took him, and was with difficulty persuaded to let him escape at the price of two talents. When the times changed, and that it was in his power to be severely revenged of this man, yet he never did him the least harm, as one that could not be angry with the winds when the tempest was over. L. Domitius, an old and sharp enemy of his, held Corfinium against him with thirty cohorts; there were also with him very many senators, knights of Rome, and the flower and strength of the Pompeian party. Cæsar besieged the town; and the soldiers talked of surrendering both the town and themselves to Cæsar. Domitius, despairing of any mercy, commanded a physician of his to bring him a cup of poison. The physician, knowing he would repeat it upon the appearance of Cæsar's clemency, gave him, instead of poison, a soporiferous potion. The town being surrendered, Cæsar called all the more honourable persons to his camp, spoke civilly to them, and, having exhorted them to peaceable and quiet counsels, sent them away in safety, with whatsoever was theirs. When Domitius heard of this, he repented of the poison he supposed he had taken: but being freed of that fear by his physician, he went out unto Cæsar, who gave him his life, liberty, and estate.

In the battle of Pharsalia, as he rode to and fro, he cried, "Spare the citizens!" nor was any killed, but such only as continued to make resistance. After the battle, he gave leave to every man of his own side to save one of the contrary: and at last, by his edict, gave leave to all whom he had not yet pardoned, to return in peace to Italy, to enjoy their estates, honours, and commands. When he heard of the death of Pompey, which was caused by the villainy of others, so far was he from exulting, that he broke out into tears, and prosecuted his murderers with slaughter and blood.

LEWIS the Twelfth, the next heir to the crown of France, was eagerly persecuted by Charles the Eighth, the then king: who, being displeased that he had no issue of his own, so far pressed him, that at last he was shut up in prison, with little hopes of his life; and most of the nobles and people, embracing the present times, declared themselves against the unfortunate prince. But Charles dying on the sudden, Lewis ascended the throne, to the amazement of many, who now began to change their countenance and speech, and sought to insinuate themselves into the good grace and favour of the new prince. Some also, who had been constant to him in his adversity, began now to lift up their heads high. Amongst these, one with great confidence came to the king, and begged the estate of a citizen of Orleans, who in that sad time had shewed himself to be one of the sharpest enemies of Lewis. Here it was that the king, with a royal

mind, made him this reply : " Ask something else of me, and I will shew that I have respect unto your merits ; but of this say no more ; for the King of France doth not concern himself with the injuries of the Duke of Orleans : " this was his title before he came to the crown. He declared that he would have the same counsellors and guards as the dead king had, in the same honour, and with the same salaries.

INDUSTRY.

SENTIMENTS.

Seest thou a man diligent in his business, he shall stand before kings, he shall not stand before mean men.

A MAN who gives his children a habit of industry, provides for them better than by giving them a stock of money.

Industry accomplishes things that to the idle and indolent appear impossibilities.

The active do commonly more than they are obliged to do ; the indolent do less.

The man who with industry and diligence fills up the duties of his station, is like the clear river, which refines as it flows, and gladdens and fertilizes every land through which it glides.

To strive with difficulties, and to conquer them, is the highest human felicity ;—the next is to strive, and deserve to conquer.

No man can be happy in total idleness. He that should be condemned to lie torpid and motionless, would fly for recreation to the mines and galleys.

The hand of the diligent maketh rich ; but the soul of the sluggard desireth and hath nothing.

The bread gained by industry is the sweetest, because it is eaten with satisfaction.

EXAMPLES.

THE Court of the Areopagites was the most honourable in the city of Athens. In this solemn audience it was most diligently inquired, What manner of life each Athenian led ; what kind of income or revenue he enjoyed ; and by what means it was that he maintained himself and family. They were taught to follow some honest course of life, as knowing they were to give a public account thereof : and if any man was convicted of idleness, or a reproachful way of life, he had a brand of infamy fixed upon him, or else was driven out of the city, as an unprofitable and pernicious member. By this exemplary procedure they put sloth and indolence out of countenance, and filled their commonwealth with examples of every kind of industry, without fear of incurring the danger of a public accusation. Had we these Areopagites among us (says one) how many idle fellows, who now live by plunder, by sharpening young gentlemen at play, or by setting and drawing in apprentices to rob their masters, would be obliged to lay by the sword they have impudently assumed, together with the title of Gentlemen, and return to the honest trades to which they were brought up, or at least be some other way made useful to the public ! In short, what an alteration should we find for the better, did we follow the wisdom of these ancients, in

enacting and enforcing laws against idleness, which should make every man give an account of his time, and be answerable for his way of life.

AT Athens there were two poor young men, Menedemes and Asclepiades, who were greatly addicted to the study of philosophy. They had no visible means of support; yet kept up their plight and colour, looked hale, well, and in good condition. The judges had information given them of the retired life of these two, and of their neither having any thing to live on, nor apparently doing any thing to maintain themselves: consequently, as they could not live without sustenance, it was inferred that they must have some clandestine means of subsisting. Upon this ground of information the young men were summoned before the judges, and ordered to answer to the charge. One of the accused, after saying that little credit was given to what a man could urge in his own defence (it being natural to believe that every criminal will either deny or extenuate the crimes he is charged with) and adding that the testimony of a disinterested person was not liable to suspicion, desired that a certain baker, whom he named, might be summoned, and answer for them. Accordingly the baker, being come, declared that the young men under examination took it by turns to grind his corn every night; and that for the night's work he every morning paid the young man who ground at the hand-mill a drachma, that is about a groat. The judges, surprized at their abstinence and in-

dustry, ordered, as a reward of their virtue, that 200 drachmas should be paid them out of the public money.

THAT famous disturber and scourge of mankind, Charles the Twelfth of Sweden, used to say, "That by resolution and perseverance a man might do every thing." Now though we may not entirely agree with his majesty, so far at least we may venture to observe, "That every man may, by unremitting application and endeavours, do much more than at the first setting out he thought it possible that he ever could do:" "they can conquer who believe they can."

THOSE who have searched into human nature remark, That nothing so much shews the nobleness of the soul, as that its felicity consists in action. I have heard of a gentleman who was under close confinement in the Bastile seven years; during which time he amused himself in scattering a few small pins about his chamber, gathering them up again, and placing them in different figures on the arm of a great chair. He often told his friends afterwards, that unless he had found out this piece of exercise, he verily believed he should have lost his senses.

SIR William Temple, in his Heads for an Essay on the different conditions of life and fortune, pleasantly tells us of "an old man near the Hague, who (says he) served my house from his dairy, and grew so rich, that he gave it over, bought a house, and furnished it, at the Hague, resolving to live at

ease the rest of his life; but at length grew so weary of being idle, that he sold it, and returned again to his dairy.

“ LOVE labour (cried a philosopher;) if you do not want it for food, you may for physic.” He is idle that might be better employed. The idle man is more perplexed what to do, than the industrious in doing what he ought. Action keeps the soul in constant health; but idleness corrupts and rusts the mind: for a man of great abilities may, by negligence and idleness, become so mean and despicable, as to be an incumbrance to society, and a burthen to himself. “ There are but very few (says Mr. Addison) who know how to be idle and innocent.” By doing nothing we learn not only to do ill, but to suffer it too; and he that follows recreations instead of his business, shall in a little time have no business to follow.

DEMOSTHENES is an immortal instance of the noblest perseverance—the only virtue that is crowned. He was extremely affected with the honours which he saw paid to the orator Callistratus; and still more with the supreme power of eloquence over the minds of men; and, not being able to resist its charms, he gave himself wholly up to it; from henceforth renounced all other studies and pleasures; and during the continuance of Callistratus at Athens, he never quitted him, but made all the improvement he could from his precepts. The first essay of his eloquence was against his guardians; whom he obliged to refund a part of his

fortune. Encouraged by this event, he ventured to speak before the people, but with very ill success. He had a weak voice, a thick way of speaking, and a very short breath; notwithstanding which, his periods were so long, that he was often obliged to stop in the midst of them for respiration. This occasioned his being hissed by the whole audience. As he withdrew, hanging down his head, and in the utmost confusion, Satyrus, one of the most excellent actors of those times, who was his friend, met him; and, having learnt from himself the cause of his being so much dejected, assured him, That the evil was not without remedy, and that his case was not so desperate as he imagined. He desired him to repeat some of the verses of Sophocles and Euripides to him; which he did. Satyrus spoke them after him; and gave them such graces, by the tone, gesture, and spirit with which he pronounced them, that Demosthenes himself found them quite different from what they were in his own manner of speaking. He perceived plainly what he wanted, and applied himself strenuously to the acquiring of it. His efforts to correct his natural defect of utterance, and to perfect himself in pronunciation, seem almost incredible; and prove (as Cicero remarks) that an industrious perseverance can surmount almost all things. He stammered to such a degree, that he could not pronounce some letters; among others, that with which the name of "Rhetoric," the art he studied, begins: he was also short-breathed, as abovementioned. These ob-

stacles he overcame at length, by putting small pebbles into his mouth, pronouncing several verses in that manner without interruption; and accompanying it with walking, or going up steep and difficult places; so that at last no letter made him hesitate; and his breath held out through the longest periods. He went also to the sea side; and whilst the waves were in the most violent agitation, he pronounced harangues, both to strengthen his voice, and to accustom himself, by the confused noise of the waters, to the roar of the people, and the tumultuous cries of public assemblies. Demosthenes took no less care of his action than of his voice. He had a large looking-glass in his house, which served to teach him gesture, and at which he used to declaim before he spoke in public. To correct a fault which he had contracted by an ill habit of shrugging up his shoulders, he practised standing upright in a very narrow pulpit, or rostrum, over which hung an halberd in such a manner, that if, in the heat of action, that motion escaped him, the point of the weapon might serve at the same time to admonish and correct him. His application to study was no less surprizing. To be the more removed from noise, and less subject to distraction, he shut himself up in a small room under ground, sometimes for months together; and there it was, by the light of his lamp, that he composed those admirable orations which were said, by them who envied him, to "smell of the oil;" to imply, that they were too elaborate,

Demosthenes heard them ; and only told them, in reply, " It is plain that yours did not cost you so much trouble." He rose constantly very early in the morning ; and used to say, that he was sorry when any workman was at his business before him. We may further judge of his extraordinary efforts to acquire excellence of every kind, from the pains he took in copying Theucydides's History eight times with his own hand, in order to render the style of that great man familiar to him. And his labour was well bestowed ; for it was by these means that he carried the art of declaiming to the highest degree of perfection of which it was capable ; whence it is plain he well knew its value and importance. When he was asked, three several times, which quality he thought most necessary in an orator, he gave no other answer than, " Pronunciation." Insinuating thereby that qualification to be the only one of which the want could least be concealed, and which was most capable of concealing other defects ; and that pronunciation alone could give considerable weight even to an indifferent orator ; when without it the most excellent could not hope for much success. As to Demosthenes, Cicero tells us, that his success was so great, that all Greece came in crowds to Athens to hear him speak ; and he adds, that merit so great as his could not but have that effect.

VARIA SERVILIUS, descended of a Prætorian family, was remarkable for nothing but sloth and indolence ; in which he grew old and odious ; in-

so much, that it was commonly said, by such as passed his house, "*Hic Varia situs est*;" Here lies *Varia*, speaking of him as of a person not only dead, but buried to all intents and purposes of rational existence.

DIONYSIUS the Elder being asked if he was at leisure, and had nothing of business to do; "The Gods forbid (cried he) that ever it should be so with me; for a bow, they say, will break, if it be overbent; but the mind, if it be overslack."

ABOUT fifty years ago the small territory of Cancar, known in the maritime charts under the name of Ponthiomas, was wholly uncultivated, and almost destitute of inhabitants. A Chinese merchant, commander of a vessel, which he employed in commerce, frequented these coasts. Being a man of that intelligent, reflective genius which so characteristically marks his nation, he could not, without pain, behold immense tracts of ground condemned to sterility, though naturally more fertile than those which formed the riches of his own country. He constructed therefore a plan for their improvement. With this view, having first of all hired a number of labourers, some Chinese, others from the neighbouring nations, he with great address insinuated himself into the favour of the most powerful princes; who, for a certain subsidy, assigned him a guard for his protection. In the course of his voyage to Batavia and the Philippine Islands, he borrowed from the Europeans their most useful discoveries and improvements, particularly the art

of fortification and defence : with regard to internal police, he gave the preference to the Chinese. The profits of his commerce soon enabled him to raise ramparts, sink ditches, and provide artillery. These preliminary precautions secured him a *coup de main*, and protected him from the enterprizes of the surrounding nations. He distributed the lands to his labourers, without the least reservation of any of those duties or taxes known by the names of services, or fines of alienation ; duties which, by allowing no real property, become the most fatal scourge to agriculture, and suggest an idea which revolts against the common sense of every wise nation. He provided his colonists at the same time with all sorts of instruments proper for the labour and improvement of their grounds. In forming a labouring and commercial people, he thought that no laws ought to be enacted but those which Nature has established for the human race in every climate : he made those laws respected by observing them first himself, and exhibiting an example of simplicity, industry, frugality, humanity, and good faith. He formed therefore no system of laws ;—but he did more : he established morals. His territories soon became the country of every industrious man who wished to settle there. His port was open to all nations ; the woods were cleared ; the grounds judiciously laboured, and sown with rice ; canals cut from the rivers watered their fields ; and plentiful harvests, after supplying them with subsistence, furnished an object of extensive com-

so much, that it was commonly said, by such as passed his house, "*Hic Varia situs est*;" Here lies *Varia*, speaking of him as of a person not only dead, but buried to all intents and purposes of rational existence.

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merce. The barbarians of the neighbourhood, amazed to see abundance so suddenly succeed to sterility, flocked for subsistence to the magazine of Ponthiomas; whose dominions at this day are considered as the most plentiful granary of that part of Asia; the Malais, the Cochin-Chinese, the Siamese, whose countries are naturally so fertile, considering this little territory as the most certain resource against famine.

AS the great King Artaxerxes was travelling through the wide realms of Persia, a certain man, named Mises, presented him with a pomegranate of a wonderful bigness; which the king admiring, demanded out of what paradise he had gotten it; he answered that he had gathered it from his own garden and cultivation. The king was exceedingly pleased with the present; and, gracing him with royal gifts in return, swore by the sun, "That the same man, with like diligence and care, might as well of a little city make a great one."

A GENTLEMAN in Surry had a farm worth 200*l.* per annum, which he kept in his own hands; but running out every year, he was necessitated to sell half of it to pay his debts, and let the rest to a farmer for one and twenty years. Before the term was expired, the farmer one day, bringing his rent, asked him if he would sell his land. "Why (said the gentleman) will you buy it?" "Yes, if it please you," said the farmer. "How! (returned he;) that's strange! Tell me how this comes to pass, that I could not live upon twice as much, be-

ing my own ; and you, upon the half, though you have paid rent for it, are able to buy it ?"—“ Oh ! Sir (said the farmer) but two words made the difference : You said, Go ; and I said, Come.”—“ What's the meaning of that ? ” says the gentleman.—“ Why, Sir (replied the other) you lay in bed, or took your pleasure, and sent others about your business ; and I rose betimes, and saw my business done myself.”

INGRATITUDE.

SENTIMENTS.

*"He that's ungrateful has no guilt but one;
All other crimes may pass for virtues in him."*

THOSE who return evil for good, and repay kindness and assistance with hatred or neglect, are corrupted beyond the common degrees of wickedness; nor will he who has once been clearly detected in acts of injury to his benefactor deserve to be numbered among social beings; he tends to destroy confidence, to intercept sympathy, and to blunt the generous intentions of the benevolent to more grateful objects.

To the grateful every favour becomes double; the ungrateful lose the single through the pain of a return.

He who complains of favours withheld, will be ungrateful when they are bestowed.

You may sooner expect a favour from him who has already done you one, than from him to whom you have done it.

Too great hurry in repaying an obligation is a species of ingratitude.

The ungrateful rejoice but once in the favours they receive; the grateful, always.

The ungrateful dares accept a benefit from none; dares bestow it upon none.

EXAMPLES.

CICERO flying for his life, was pursued by Herennius, and Popilius Lena. This latter, at the request of M. Cælius, he defended with equal care and eloquence, and from a hazardous and doubtful cause sent him home in safety. This Popilius afterwards (not provoked by Cicero in word or deed) of his own accord, asked Antonius to be sent after Cicero, then proscribed, to kill him. Having obtained licence for this detestable employment, with great joy he speeded to Cajeta, and there commands that person to stretch out his throat who was (not to mention his dignity) the author of his safety, and deserved the most grateful returns from him. Yet he did with great unconcernedness cut off the head of Roman eloquence, and the renowned right hand of peace. With that burden he returned to the city; nor, while he was so laden, did it ever come into his thoughts, that he carried in his arms that head which had heretofore pleaded for the safety of his.

PARMENIO had served, with great fidelity, Philip the father of Alexander, as well as himself, for whom he had first opened the way into Asia. He had depressed Attalus the king's enemy; he had always, and in all hazards, the leading of the king's van guard: he was no less prudent in council, than fortunate in all attempts: a man beloved

of the men of war; and, to say the truth, that had made the purchase for the king of the empire of the East, and of all the glory and fame he had. After he had lost two of his sons in the king's wars, Hector and Nicanor, and another in torment upon suspicion of treason, this great Parmenio Alexander resolved to deprive of life by the hands of murderers, without so much as acquainting him with the cause: and would choose out no other to expedite this unworthy business but the greatest of Parmenio's friends, which was Polydamus, whom he trusted most and loved best, and would always have to stand at his side in every fight. He and Cleander dispatched this great man as he was reading the king's letter in his garden in Media. So fell Parmenio, who had performed many notable things without the king; but the king without him did never effect any thing worthy of praise.

PHILIP, king of Macedon, had sent one of his court to sea, to dispatch something he had given him in command; but a storm came, and he was shipwrecked; but saved by one that lived there, about the shore, in a little boat, wherein he was taken up. He was brought to his farm, and there entertained with all civility and humanity, and at thirty days end dismissed by him, and furnished with somewhat to bear his charges. At his return he tells the king of his wreck and dangers; but nothing of the benefits he had received. The king told him, he would not be unmindful of his fidelity and dangers undergone in his behalf. He, taking

the occasion, told the king he had observed a little farm on the shore, and besought him he would bestow that on him, as a monument of his escape, and reward of his service. The king orders Pausanius, the governor, to assign him the farm to be possessed by him. The poor man, being thus turned out, applied himself to the king, told him what humanity he had treated the courtier with, and what ungrateful injury he had returned him in lieu of it. The king, upon hearing of the cause, in great anger commanded the courtier presently to be seized, and to be branded in the forehead with these letters, *Hospes ingratus*, "The ungrateful guest," restoring the farm to its proper owner.

WHEN the enmity broke out between Cæsar and Pompey, Marcellinus a senator (and one of them whom Pompey had raised) estranged himself so far from his party unto that of Cæsar's, that he spake many things in the senate against Pompey: who thus took him up. "Art thou not ashamed, Marcellinus, to speak evil of him through whose bounty of a mute thou art become eloquent; and, of one half-starved, art brought to such plenty, as that thou art not able to forbear vomiting?" Notably taxing his ingratitude, who had attained to all his dignity, authority, and eloquence, through his favour, and yet abused them all against him.

HENRY KEEBLE, Lord Mayor of London, 1511, besides other benefactions in his life-time, rebuilt Aldermary Church, which was run to ruin, and bequeathed at his death one thousand pounds

for the finishing of it : yet, within sixty years after, his bones were, unkindly, nay inhumanly, cast out of the vault wherein they were buried, and his monument plucked down, for some wealthy person of the the present times to be buried therein."

ANAXAGORUS was of singular use to Pericles, the Athenian, in the government of the commonwealth ; but being now burdened with old age, and neglected by Pericles, who was intent upon public affairs, he determined, by obstinate fasting, to make an end of himself. When this was told to Pericles, he ran to the Philosopher's house, and with prayers and tears sought to withdraw him from his purpose, entreating him to live for his sake, if he refused to do it for his own. The old man, being now ready so expire, " O Pericles ! (said he) such as have need of the lamp use to pour in oil : " upbraiding him with the neglect of his friend, who had been of such advantage to him.

BELISARIUS was General of all the forces under Emperor Justinian the First, a man of rare valour and virtue : he had overthrown the Persians, Goths, and Vandals ; had taken the kings of these people in war, and sent them prisoners to his master ; he had recovered Sicilia, Africa, and the greater part of Italy. He had done all this with a small number of soldiers, and less cost : he restored military discipline by his authority, when long lost ; he was allied to Justinian himself ; and a man of that uncorrupted fidelity, that though he was offered the kingdom of Italy he refused it. This great man, upon

some jealousy and groundless suspicion, was seized upon, his eyes put out, all his house rifled, his estate confiscated, and himself reduced to that miserable state and condition, as to go up and down in the common road with this form of begging: "Give one half-penny to poor Belisarius, whom virtue raised, and envy hath overthrown."

TOPAL OSMAN, who had received his education in the Seraglio, being, in the year 1698, about the age of twenty-five, sent with the Sultan's orders to the Bashaw of Cairo. He travelled by land to Said; and being afraid of the Arabs, who rove about plundering passengers and caravans, he embarked on board a Turkish vessel bound to Damietta, a city on the Nile. In this short passage they were attacked by a Spanish privateer, and a bloody action ensued. Topal Osman gave here the first proofs of that intrepidity by which he was so often signalized afterwards. The crew, animated by his example, fought with great bravery; but superior numbers at last prevailed, and Osman was taken prisoner, after being dangerously wounded in the arm and thigh.

Osman's gallantry induced the Spanish captain to pay him particular regard: but his wounds were still in a bad way when he was carried to Malta, where the privateer went to refit. The wound in his thigh was the most dangerous; and he was lame of it ever after; for which he had the name of *Topal*, or cripple.

At that time Vincent Arnaud, a native of Marseilles, was commander of the port at Malta; who, as his business required, went on board the privateer so soon as she came to anchor. Osman no sooner saw Arnaud, than he said to him, "Can you do a generous and gallant action? Ransom me; and take my word you shall lose nothing by it." Such a request from a slave in chains was uncommon; but the manner in which it was delivered made an impression upon the Frenchman; who turning to the captain of the privateer, asked what he demanded for the ransom. He answered, 1000 sequins (near 500*l.*) Arnaud, turning to the Turk, said, "I know nothing of you; and would you have me risk 1000 sequins on your bare word?" "Each of us act in this (replied the Turk) with consistency. I am in chains; and therefore try every method to recover my liberty; and you may have reason to distrust the word of a stranger. I have nothing at present but my bare word to give you; nor do I pretend to assign any reason why you should trust to it. I can only say, that if you incline to act a generous part, you shall have no reason to repent." The commander, upon this, went to make his report to the Grand Master, Don Perellos. The air with which Osman delivered himself wrought so upon Arnaud, that he returned immediately on board the Spanish vessel, and agreed with the captain for 600 sequins, which he paid, as the price of Osman's liberty. He put him on board a vessel of

his own, and provided him a surgeon, with every thing necessary for his entertainment and cure.

Osman had mentioned to his benefactor, that he might write to Constantinople for the money he had advanced ; but, finding himself in the hands of a man who had trusted so much to his honour, he was emboldened to ask another favour ; which was, to leave the payment of the ransom entirely to him. Arnaud discerned, that in such a case things were not to be done by halves. He agreed to the proposal with a good grace ; and shewed him every other mark of generosity and friendship. Accordingly Osman, so soon as he was in a condition, set out again upon his voyage.

The French colours now protected him from the privateers. In a short time he reached Damietta, and sailed up the Nile to Cairo. No sooner was he arrived there, than he delivered 1000 sequins to the master of the vessel, to be paid to his benefactor Arnaud, together with some rich furs ; and he gave to the master himself 500 crowns, as a present. He executed the orders of the Sultan his master with the Bashaw of Cairo ; and setting out for Constantinople, was the first who brought the news of his slavery.

The favour received from Arnaud in such circumstances, made an impression upon a generous mind too deep ever to be eradicated. During the whole course of his life he did not cease, by letters and other acknowledgments, to testify his gratitude.

In 1715 war was declared between the Venetians and Turks. The Grand Vizir, who had projected the invasion of Morea, assembled the Ottoman army near the isthmus of Corinth, the only pass by which this peninsula can be attacked by land. Topal Osman was charged with the command to force the pass; which he not only executed successfully, but afterwards took the city of Corinth by assault. For this service he was rewarded by being made a Bashaw of two tails. The next year he served as lieutenant-general under the Grand Vizir at the siege of Corfu; which the Turks were obliged to abandon. Osman staid three days before the place, to secure and conduct the retreat of the Ottoman troops.

In 1722 he was appointed Seraskier (General-in-chief) and had the command of the army in the Morea. When the consuls of the different nations came to pay their respects to him, in this quality, he distinguished the French by peculiar marks of kindness and protection. "Inform Vincent Arnaud (says he) that I am the fonder of my new dignity as it enables me to serve him. Let me have his son in pledge of our friendship, and I will charge myself with making his fortune. Accordingly Arnaud's son went into the Morea; and the Seraskier not only made him presents, but granted him privileges and advantages in trade, which soon put him in a way of acquiring an estate.

Topal Osman's parts and abilities soon raised him to a greater command. He was made a Bashaw of three tails, and beglerberg of Romania,

one of the greatest governments in the empire, and of the greatest importance by its vicinity to Hungary.

His residence during his government was at Nyssa. In the year 1727 Vincent Arnaud and his son waited upon him there, and were received with the utmost tenderness. Laying aside the Bashaw and governor, he embraced them, caused them to be served with sherbet and perfumes, and made them sit upon the same sofa with himself; an honour but rarely bestowed by a Bashaw of the first order, and hardly ever to a Christian. After these marks of distinction, he sent them away loaded with presents.

In the great revolution which happened at Constantinople, anno 1730, the Grand Vizir Ibrahim perished. The times were so tumultuary, that one and the same year had seen no fewer than three successive Vizirs. In September 1731 Topal Osman was called from his government to fill this place; which, being the highest in the Ottoman empire, and perhaps the highest that any subject in the world enjoys, is always dangerous, and was then greatly so. He no sooner arrived at Constantinople, to take possession of his new dignity, than he desired the French ambassador to inform his old benefactor of his advancement; and that he should hasten to Constantinople, while things remained in the present situation; adding, that a Grand Vizir seldom kept long in his station.

In the month of January 1732, Arnaud, with his son, arrived at Constantinople from Malta, bringing with him variety of presents, and twelve Turks whom he had ransomed from slavery. These, by command of the Vizir, were ranged in order before him. Vincent Arnaud, now seventy-two years of age, with his son, were brought before Topal Osman, Grand Vizir of the Ottoman empire. He received them in the presence of the great officers of state with the utmost marks of affection. Then turning to those about him, and pointing to the ransomed Turks, "Behold (says he) these your brethren, now enjoying the sweets of liberty, after having groaned in slavery: this Frenchman is their deliverer. I was myself a slave, loaded with chains, streaming in blood, and covered with wounds: this is the man who redeemed and saved me; this is my master and benefactor: to him I am indebted for life, liberty, fortune, and every thing I enjoy. Without knowing me, he paid for me a large ransom, sent me away upon my bare word, and gave me a ship to carry me. Where is ever a Mussulman capable of such generosity?"

While Osman was speaking, all eyes were fixed upon Arnaud, who held the Grand Vizir's hands closely locked between his own. The Vizir then asked both father and son many questions concerning their situation and fortune, heard their answers with kindness and attention, and then ended with

an Arabic sentence, ALLAH KERIM (the providence of God is great.) He made before them the distribution of the presents they had brought; the greatest part of which he sent to the Sultan, the Sultana mother, and the Kisler Aga (chief of the black eunuchs.) Upon which the two Frenchmen made their obeisance and retired.

After this ceremony was over, the son of the Grand Vizir took them to his apartments, where he treated them with great kindness. Some time before they left Constantinople, they had a conference in private with the Vizir, who divested himself of all state and ceremony. He let them understand, that the nature of his situation would not permit him to do as he desired, since a minister ever appears in the eyes of many to do nothing without a view to his own particular interest; adding, that a Bashaw was lord and master of his own province; but that the Grand Vizir at Constantinople had a master greater than himself.

He caused them to be amply paid for the ransom of the Turks, and likewise procured them payment of a debt which they looked on as desperate. He also made them large presents in money, and gave them an order for taking a loading of corn at Salonica; which was likely to be very profitable, as the exportation of corn from that part had been for a long time prohibited.

As his gratitude was without bounds, his liberality was the same. His behaviour to his bene-

factor demonstrated that greatness of soul which displayed itself in every action of his life. And this behaviour must appear the more generous, when it is considered what contempt and aversion the prejudices of education create in a Turk against Christians.

IMPURITY.

SENTIMENTS.

She hath cast down many wounded : yea many strong men have been slain by her.—Her house is the way to Hell, going down to the chambers of death.

CICEO says, " that there is not a more pernicious evil to man than the lust of sensual pleasure ; the fertile source of every detestable crime, and the peculiar enemy of the divine and immortal soul."

If sensuality is pleasure, beasts are happier than men.

He that liveth in pleasure is dead while he liveth.

Sensual pleasures enervate the soul, make fools of the wise, and cowards of the brave ; a libertine life is not a life of liberty.

With assiduity and impudence men of all ages commence admirers ; and it is not uncommon to hear one swear that he is expiring for love, when all the world could perceive they are dying of old age. Can any thing be more infamous, or degrading to human nature ?

The libertine, or sensualist, is one of the lowest characters. To obtain his ends, he must become a

liar, a reprobate, and, in short, a villain, that often breaks all the commands of God before he can ruin the object he is in pursuit of. He does not rush to destruction alone, but, like his great original, drags others along with him to perdition.

Indulge not desire at the expence of the slightest article of virtue ; pass once its limits, and you fall headlong into vice.

EXAMPLES.

IT has been remarked of Augustus Cæsar, that chastity was by no means his virtue ; but if he cast his eye on a beautiful woman, though her husband were of the first quality in Rome, he would immediately send his officers to bring her to him, either by fair means or by force. The philosopher Athenodorus, who had formerly been preceptor to Tiberius, and was very intimate with Augustus, took the following method to reform this vice of the great man. For, when the emperor one day had sent a litter for a certain noble lady, of the house of the Camilli, the philosopher, fearing some disaster might ensue (her family being very popular, and highly respected at Rome) went before to the lady's palace ; and acquainting the parties concerned with it, the husband, boiling with rage, threatened to stab the messengers of the emperor when they came. The prudent philosopher, however, appeased his resentment, and only desired a suit of the lady's apparel, which was granted him. He then put it on, and, hiding his sword under his

robes, entered the litter, personating the lady. The messenger knew no other, and carried him instantly to the emperor's apartment; who, heightened with desire, made haste to open the litter himself: when Athenodorus, suddenly drawing his sword, leaped forth upon him, saying, "Thus mightest thou have been murdered. Wilt thou never leave a vice attended so evidently with much danger? Jealousy and rage might have armed an husband, or substituted an assassin thus disguised, instead of thy faithful friend; who might have laid hold of this opportunity to deprive the republic of so gracious a prince.—But I have taken care of thy life; do thou henceforth take warning. The emperor, equally frightened and surprized, testified himself pleased with the philosopher's stratagem; gave him ten talents of gold, thanking him for so seasonable a correction; and it is said, that from that time he began to restrain his unlawful pleasures, and cultivate a life more decent, and suitable to his exalted character.

A YOUNG Italian nobleman fell in love with a duchess of singular beauty, but knew not how to make her sensible of it; at length chance gave him an opportunity beyond his expectation. One evening, as he returned from hawking, he passed through the fields of the lady in question, bordering on the palace. The duke her husband and she were walking together as the young lord came by. The duke, seeing his train, and what game they had been pursuing, asked him some questions concerning their

sport, and, being of an hospitable disposition, invited him into his palace to partake of a collation. He accepted the offer; and here commenced an acquaintance, which in time made way for an assignation between the duchess and him. Accordingly he was let into the gardens one night, and conducted privately to her chamber, where she was before-hand ready to receive him. After some compliments, "My lord (said the duchess) you are obliged to my husband for this favour; who, as soon as you were gone from our house, the first time we saw you, gave you such commendations as made me conceive an immediate passion for you."—"And is it true, madam? (replied the young nobleman in astonishment) then far be it from me to be so ungrateful to my friend." With that he resumed his garments which he had begun to throw by, and instantly took his leave.

WHEN a young fellow who was just come from the play of Cleomenes, or the Spartan Hero, told Mr. Dryden, the author, in raillery against the continency of his principal character, "If I had been alone with a lady, I should not have passed my time like your Spartan"—"That may be (answered the bard with a very grave face;) but, give me leave to tell you, Sir, you are no hero."

BUT, of all the instances we can meet with, in reading or in life, where shall we find one so generous and honest, so noble and divine, as that of Joseph in holy writ? When his master had entrusted him so unreservedly, that (to speak in the

emphatical manner of the scripture) "He knew not aught he had, save the bread which he did eat," the amiable youth was so unhappy as to appear irresistably beautiful to his mistress: but when this shameless woman proceeds to solicit him, how gallant, how glorious is his answer! "Behold, my master wotteth not what is with me in the house, and he hath committed all that he hath to my hand: there is none greater in this house than I, neither hath he kept back any thing from me, but thee, because thou art his wife. How then can I do this great wickedness, and sin against God?" The same arguments which a base mind would have made to itself for perpetrating the evil, namely, free trust, full power, and immediate temptation, were, to this brave, this gallant man, the greatest motives for his forbearing it. He could do it with impunity from man; but he could not affront and presumptuously offend a just, an holy, and an avenging God.

IT is surely matter of wonder, that these destroyers of innocence, though dead to all the higher sentiments of virtue and honour, are not restrained by compassion and humanity. To bring sorrow, confusion, and infamy into a family; to wound the heart of a tender parent, and stain the life of a poor deluded young woman with a dishonour which can never be wiped off, are circumstances, one would think, sufficient to check the most violent passion, in a heart which has the least tincture of pity and good-nature. To enforce these general reflections, we add the following anecdote, taken from a French

author, and which refers to the Chevalier Bayard, a man of great valour, high reputation, and distinguished amongst his cotemporaries by the appellation of, "The Knight without fear, and without reproach." Our knight, says he, was pretty much addicted to that most fashionable of all faults. One morning, as he was dressing, he ordered his lacquey to bring him home in the evening some other victim of lawless passion. The fellow, wise and prompt to do evil, had, it seems, for some time addressed himself to an old gentlewoman of decayed fortune, who had a young maiden to her daughter, of very great beauty, and not yet sixteen years of age. The mother's extreme poverty, and the insinuations of this artful pander concerning the soft disposition and generosity of his master, made her at length consent to deliver up her daughter. But many were the entreaties and representations of the mother, to gain her child's consent to an action which she said she abhorred, even while she exhorted her to it. "But, my child (says she) can you see your mother die for hunger?" The virgin argued no longer, but, bursting into tears, declared she would go any where. The lacquey conveyed her with great obsequiousness and secrecy to his master's lodgings, and placed her in a commodious apartment till he came home. The knight, at his return, was met by his lacquey (with that saucy familiarity which vice never fails to inspire between ranks, however unequal) who told him with a diabolical exultation, "She is as handsome as an angel, but

the fool has wept till her eyes are swelled and bloated; for she is a maiden, and a gentlewoman." With that he conducted his master to the room where she was, and retired. The knight, when he saw her bathed in tears, said, in some surprize, "Don't you know, young woman, why you were brought hither?"—The unhappy maid instantly fell on her knees, and, with many interruptions of sighs and tears, said to him, "Yes, Sir, too well, alas! I know why I am brought hither: my mother, to get bread for her and myself, has sent me: but would it might please Heaven I could die, before I am added to the number of those miserable wretches who live without honour!" With this reflection, she wept anew, and beat her bosom. The knight, stepping from her, said, "I am not so abandoned as to hurt your innocence against your will."—The novelty of the accident surprized him into virtue, and, covering the young maid with a cloke, he led her to a relation's house, to whose care he recommended her for that night. The next morning he sent for her mother, and asked her if her daughter was the virtuous creature she so amiably appeared to be; the mother assured him of her spotless purity, till at least the late period, when she delivered her up to his servant. "And are not you then (cried the knight) a wicked woman, to contrive the debauchery of your own child!" She held down her face with fear and shame, and, in her confusion, uttered some broken words concerning her poverty. "Far be it (said the chevalier) that you should re-

lieve yourself from want by a much greater evil! Your daughter is a fine young creature: do you know of none that ever spoke of her for a wife?" The mother answered, "There is an honest man in our neighbourhood that loves her, who has often said he would marry her with 200*l*. The knight ordered his man to reckon out that sum, with an addition of fifty to buy the bride-clothes, and fifty more as an help to the mother. I appeal to all the libertines in town, whether the possession of mercenary beauty could give half the pleasure that this young gentleman enjoyed in the reflection of having relieved a miserable parent from guilt and poverty, an innocent virgin from public shame and ruin, and bestowing a virtuous wife upon an honest man.—How noble an example is this to every generous mind! and how consonant to the character of that "pure religion" which we are told "consists in visiting the fatherless and the widows in their afflictions, and in keeping ourselves unspotted from the world!"

A LACEDÆMONIAN, whose affairs obliged him to go out of Greece, fell into some company, who were very inquisitive about the constitution of Sparta. One of them, among other particulars, desired to know what was the punishment for adulterers? The Spartan readily replied, That they had no adulterers in Lacedæmon: but upon the querist persisting to know in what manner he believed an adulterer would be punished who should happen to be detected, "I believe (says the Spartan)

our Senate would order the criminal to give the person he injured, a bull, with a neck long enough to stand upon the continent of Greece and drink out of a river in Peloponnesus." Upon the inquisitive gentleman's seeming to apprehend, that it was absolutely impossible to find such a bull, "Sir, (says the Spartan) give me leave to tell you, that it is full as impossible to find an adulterer in Lacedæmon."

HENRY IV. of France was unquestionably one of the greatest characters, ancient or modern, which history produces, whether we consider the qualities of his body or mind; yet an attachment to women, and an insatiable indulgence of his passions, not only led him into a thousand actions which tarnished his glory, but entirely marred all the peace of his life. It would be endless to quote instances. The admirable memoirs of his great friend and minister, Sully, are full of them; they are indeed one continued admonition to the reflecting mind against the vices of impurity; and nothing can be more melancholy than to think, that a man whose humanity, generosity, and courage, were unequalled; who, in the words of Sully, "loved his subjects as a father, and the whole state as the head of a family;" who was candid, sincere, grateful, compassionate, generous, wise, penetrating; and, in short, endowed with every great and amiable quality; should be so attached to women and to lust, as to render himself despicable, his wife and family

miserable, and, as it seems most probable, his latter end horribly fearful.

THE learned Selden, some few days before his death, sent for Archbishop Usher and Dr. Langbraine. Amongst other matters, he told them, that he had surveyed most of the learning that was amongst the sons of men; that his study was filled with books and manuscripts on various subjects; yet he could not at that time recollect any passage, out of infinite books and papers, whereon he could rest his soul, save out of the sacred scriptures; wherein the most remarkable passage which lay most upon his spirits was this—"The grace of God, which bringeth salvation, hath appeared to all men; teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works."

THE story which is told of the foundation of the Monastery of La Trappe is remarkable, and well attested. (The order is one of the most austere and self-denying imaginable.) Its founder was M. Bouthillier de Rance, a man of pleasure and gallantry, who was converted into the deepest gloom of devotion by the following shocking incident. His affairs had obliged him to absent himself for some time from a lady with whom he had lived in the

connections of unbridled and successful passion. At his return to Paris, he purposed to surprize her agreeably, and at the same time to satisfy his own impatient desire of seeing her, by going directly, and without ceremony, to her apartment by a back stair, with which he was but too well acquainted. But think of the spectacle which presented itself to him on his entrance into the chamber!—his mistress dead! dead of the small-pox! disfigured beyond expression! a loathsome mass of putrified matter; and the surgeon standing by, separating the head from the body, because the coffin had been made too short!—He stood for a moment motionless in amazement, and filled with horror; then retired from the world, and shut himself up in the Convent of La Trappe; where he passed the sad residue of his days, in the most cruelly severe and disconsolate devotion.

ROBERT CARR, Earl of Somerset, living in open adultery with the young Earl of Essex's Lady, to prevent the scandal, and enjoy their pleasures with the greater freedom, procured the lady to be solemnly, though unjustly divorced from her husband; and then, at the expence of Sir Thomas Overbury's life, Somerset married her. The wedding was honoured with the presence of the King, Queen, and Nobility, with all imaginable pomp and gallantry. The city of London also made an entertainment for the bride and bridegroom; and happy were they who could shew the greatest respect to their persons, and honour to their nuptials: but

before the conclusion of the year Somerset and his Lady were apprehended, and convicted, and condemned to die, for procuring Sir Thomas Overbury to be poisoned in the Tower. All men expected, according to King James's asseveration, "not to spare any one that was concerned in that murder," that they would both have been executed; but, on the contrary, they were pardoned, and set at liberty, with the allowance of four thousand pounds a year out of the Earl's confiscated estate. They retired to a private life in the country: and now that love, that made them break through all opposition, either on her side declining to some new object, as was commonly reported, or his inclining to reluctancy, they lived in the same house as strangers to each other. The Lady died before him, of an infamous disease.

WE will close these anecdotes with a part of a letter inserted in the Guardian (No. 123) written in the character of a mother to one in high rank, who had seduced and abused her daughter; and which gives a very lively idea of the affliction which a good parent must suffer on so melancholy an occasion.

"My Lord,

Last night I discovered the injury you have done to my daughter. Heaven knows how long and piercing a torment that short-lived, shameful pleasure of yours must bring upon me! upon me, from whom you never received any offence! This con-

sideration alone should have deterred a noble mind from so base and ungenerous an act. But, alas! what is all the grief that must be my share, in comparison of that with which you have requited her, by whom you have been obliged? Loss of good name, anguish of heart, shame and infamy, must inevitably fall upon her, unless she gets over them by what is much worse, open impudence, professed lewdness, and abandoned prostitution! These are the returns you have made to her, for putting in your power all her livelihood and dependance, her virtue and reputation. O my Lord, should my son have practised the like on one of your daughters! I know you swell with indignation at the very mention of it, and would think he deserved a thousand deaths, should he make such an attempt upon the honour of your family. 'Tis well, my Lord.—And is then the honour of your daughter (whom still, though it had been violated, you might have maintained in plenty, and even luxury) of greater moment to her, than to my daughter hers, whose only sustenance it was? And must my son, void of all the advantages of a generous education, must he, I say, consider; and may your Lordship be excused from all reflection?—Eternal contumely attend that guilty title, which claims exemption from thought, and arrogates to its wearer the prerogative of brutes! Ever cursed be its false lustre, which could dazzle my poor daughter to her undoing! Was it for this, that the exalted merits and godlike virtues of your great ancestor was honoured with a coronet, that it

might be a pander to his posterity, and confer a privilege of dishonouring the innocent and defenceless? At this rate, the laws of rewards should be inverted, and he who is generous and good should be made a beggar and a slave ; that industry and honest diligence may keep his posterity unspotted, and preserve them from ruining virgins, and making whole families unhappy. Wretchedness is now become my never-failing portion, &c.—Thus have I given some vent to my sorrow ; nor fear I to awaken you to repentance, so that your sin may be forgiven.

My Lord,

Your conscience will help you to my name."

INTEMPERANCE.

SENTIMENTS.

*"The sad effects of Luxury are these :
We drink our poison, and we eat disease.
Not so, O Temperance bland ! when rul'd by thee ;
The brute's obedient, and the man is free :
Soft are his slumbers, balmy is his rest,
His veins not boiling from the midnight feast.
'Tis to thy rules bright Temperance, we owe
All pleasures which from health and strength can flow.
Vigour of body, purity of mind,
Unclouded reason, sentiments refin'd ;
Unmix'd, untainted joys, without remorse,
Th' intemperate sensualist's never-failing curse."*

THE greatest pleasures of sense turn disgustful by excess.

The gratification of desire is sometimes the worst thing that can befall us.

It was a maxim of Socrates, "that we ought to eat and drink to live ; and not to live in order to eat and drink."

Luxury may contribute to give bread to the poor; but if there were no luxury, there would be no poor.

Pride and luxury are the parents of impurity and idleness, and impurity is the parent of indigence.

Sensual enjoyment, when it becomes habitual, loses its relish, and is converted into a burthen.

Be moderate in your pleasures, that your relish for them may continue.

Temperance is the preservation of the dominion of soul over sense, of reason over passion.—The want of it destroys health, fortune, and conscience; robs of personal elegance and domestic felicity; and, what is worst of all, it degrades our reason, and levels us with the brutes.

Anacharsis the Scythian, in order to deter young men from that voluptuousness which is ever attended with ill effects, applied his discourse to them in a parable; telling them, "That the vine of youthful gratification and intemperance had three branches, producing three clusters: on the first (says he) grows pleasure; on the second, sottishness; and on the third, sadness."

EXAMPLES.

ONE of our most celebrated poets has somewhere observed, that

"Dull sleep instructs, nor sport vain dreams in vain."

The following may serve as an instance. Chremes of Greece, though a young man, was very infirm

and sickly, through a course of luxury and intemperance, and subject to those strange sorts of fits which are called trances. In one of these, he thought that a philosopher came to sup with him; who, out of all the dishes served up at the table, would only eat of one, and that the most simple: yet his conversation was sprightly, his knowledge great, his countenance cheerful, and his constitution strong. When the philosopher took his leave, he invited Chremes to sup with him at an house in the neighbourhood: this also took place in his imagination; and he thought he was received with the most polite and affectionate tokens of friendship; but was greatly surprized when supper came up, to find nothing but milk and honey, and a few roots dressed up in the plainest manner; to which cheerfulness and good sense were the only sauces. As Chremes was unused to this kind of diet, and could not eat, the philosopher ordered another table to be spread more to his taste; and immediately there succeeded a banquet, composed of the most artificial dishes that luxury could invent, with great plenty and variety of the richest and most intoxicating wines. These too were accompanied by damsels of the most bewitching beauty. And now Chremes gave a loose to his appetites, and every thing he tasted raised extasies beyond what he had ever known. During the repast, the damsels sung and danced to entertain him; their charms enchanted the enraptured guest, already heated with what he had drank; his senses were lost in extatic

confusion ; every thing around him seemed elysium, and he was upon the point of indulging the most boundless freedom : when lo ! on a sudden their beauty, which was but a vizard, fell off, and discovered to his view forms the most hideous and forbidding imaginable. Lust, revenge, folly, murder, meagre poverty, and frantic despair, now appeared in their most odious shapes, and the place instantly became the direst scene of misery and desolation. How often did Chremes wish himself far distant from such diabolical company ! and how dread the fatal consequence which threatened him on every side ! His blood ran chill to his heart ; his knees smote against each other with fear, and joy and rapture were turned into astonishment and horror. When the philosopher perceived that this scene had made a sufficient impression on his guest, he thus addressed him : “ Know, Chremes, it is I, it is *Æsculapius*, who have thus entertained you ; and what you have here beheld is a true image of the deceitfulness and misery inseparable from luxury and intemperance. Would you be happy, be temperate. Temperance is the parent of health, virtue, wisdom, plenty, and of every thing that can render you happy in this world or the world to come. It is indeed the true luxury of life ; for without it life cannot be enjoyed.” This said, he disappeared ; and Chremes, awaking, and instructed by the vision, altered his course of life, became frugal, temperate, industrious ; and by that means so mended his health and estate, that he lived without pain to

a very old age, and was esteemed one of the richest, best, and wisest men in Greece.

SUCH is the beautiful moral drawn by the pen of elegant and instructive fiction ; with which if there be any mind so insensible as not to be properly affected, let us only turn to that striking reality presented to us in the case of Lewis Cornaro. This gentleman was a Venetian of noble extraction, and memorable for having lived to an extreme old age ; for he was more than an hundred years old at the time of his death, which happened at Padua in the year 1565. Amongst other little performances, he left behind him a piece, entitled, "*De vitæ sobriæ commodis*;" that is, Of the advantages of a temperate life ; of which we will here give our readers some account, not only because it will very well illustrate the life and character of our author, but may possibly be of use to those who take the summum bonum, or chief good of life, to consist in good eating. He was moved, it seems to compose this little piece at the request, and for the benefit of some ingenious young men for whom he had a regard ; and who, having long since lost their parents, and seeing him, then eighty-one years old, in a fine florid state of health, were desirous to know of him what it was that enabled him to preserve, as he did, a sound mind in a sound body, to so extreme an age. He describes to them, therefore, his whole manner of living, and the regimen he had always pursued, and was then pursuing. He tells them, that when he was young he was very intemperate ;

that his intemperance had brought upon him many and grievous disorders; that from the thirty-fifth to the fortieth year of his age, he spent his nights and days in the utmost anxiety and pain; and that, in short, his life was grown a burden to him. The physicians, however, as he relates, notwithstanding all the vain and fruitless efforts which they made to restore his health, told him that there was one medicine still remaining, which had never been tried, but which if they could but prevail with him to use with perseverance, might free him, in time, from all his complaints; and that was, a temperate and regular way of living. They added, moreover, that unless he resolved to apply instantly to it, his case would soon become desperate; and there would be no hopes at all of his recovery. Upon this, he immediately prepared himself for his new regimen; and now began to eat and drink nothing but what was proper for one in his weak habit of body: but this at first was very disagreeable to him. He often wanted to live again in his old manner; and did indeed indulge himself in a freedom of diet sometimes, without the knowledge of his physicians; but, as he informs us, much to his own detriment and uneasiness. Driven, in the mean time, by the necessity of the thing, and resolutely exerting all the powers of his understanding, he at last grew confirmed in a settled and uninterrupted course of temperance; by virtue of which, as he assures us, all his disorders had left him in less than a year; and he had been a firm and healthy man from

thenceforward till the time in which he wrote his treatise.

To shew what security a life of temperance affords against the ill consequences of hurts and disasters, he relates the following accident, which befel him when he was very old. One day being out in his chariot, and his coachman driving somewhat faster than ordinary, he had the misfortune to be overturned, and dragged by the horses a considerable way upon the ground. His head, his arms, and his whole body, were very much bruised, and one of his ancles was put out of joint. In this condition he was carried home; and the physicians, seeing how grievously he had suffered, concluded it impossible that he should live three days to amend. They were, however, mistaken; for, by bleeding, and evacuating medicines, the usual method of treating persons in like cases, he presently recovered, and arrived at his former stability and firmness.

Some sensualists, as it appears, had objected to his abstemious manner of living; and, in order to evince the reasonableness of their own, had urged, that it was not worth while to mortify one's appetites at such a rate for the sake of being old, since all that was life after the age of sixty-five could not properly be called *vita viva*, *sed vita mortua*: not a living life, but a dead life. "Now (says he) to shew these gentlemen how much they are mistaken, I will briefly run over the satisfactions and pleasures which I myself enjoy in this eighty-third year

of my age. In the first place, I am always well, and so active withal, that I can, with ease, mount a horse upon a flat, or walk to the tops of very high mountains. In the next place, I am always cheerful, pleasant, perfectly contented, and free from all perturbation, and every uneasy thought. I have none of that *fastidium vitæ*, that satiety of life so often to be met with in persons of my age. I frequently converse with men of parts and learning, and spend much of my time in reading and writing. These things I do just as opportunity serves, or my humour invites me, and all in my own house at Padua. I frequently make excursions to some of the neighbouring cities, for the sake of seeing my friends, and conversing with adepts in all arts and sciences; architects, painters, statuaries, musicians, and even husbandmen. I contemplate their works, compare them with the ancients, and am always learning something which it is agreeable to know. I take a view of palaces, gardens, antiquities, public buildings, temples, fortifications, and endeavour to let nothing escape me which may afford the least amusement to a rational mind. Nor are these pleasures at all blunted by the usual imperfections of great age; for I enjoy all my senses in perfect vigour; my taste especially, in so high a degree, that I have a better relish for the plainest food now, than I had for the choicest delicacies formerly, when immersed in a life of luxury. Nay, to let you see what a portion of fire and spirit I have still left within me, be pleased to know, that I have, this

very year, written a comedy full of innocent mirth and pleasantry; and, as I say, if a Greek poet was thought so healthy and happy for writing a tragedy at the age of seventy-three, why should not I be thought as healthy and as happy, who have written a comedy when I am ten years older? In short, that no pleasure whatever may be wanting to my old age, I please myself daily with contemplating that immortality which I think I see in the succession of my posterity. For, every time I return home, I meet eleven grand-children, all the offspring of one father and mother; all in fine health; all, as far as I can discern, apt to learn, and of a good behaviour. I am often amused by their singing; nay, I often sing with them, because my voice is stronger and clearer now than ever it was in my life before. These are the delights and comforts of my old age: from which, I presume, it appears, that the life I spend is not a dead, morose, and melancholy life; but a living, active, pleasant life; which I would not exchange with the most robust of those youths who indulge and riot in all the luxury of the senses, because I know them to be exposed to a thousand diseases, and a thousand kinds of death. I, on the contrary, am free from all such apprehensions; from the apprehensions of disease, because I have nothing in my constitution for a disease to feed upon; from the apprehensions of death, because I have spent a life of reason. Besides, death, I am persuaded, is not yet near me. I know that, barring accidents, no violent disease

can touch me. I must be dissolved by a gentle and gradual decay, when the radical humour is consumed, like oil in a lamp, which affords no longer life to the dying taper. But such a death as this cannot happen of a sudden. To become unable to walk and reason, to become blind, deaf, and bent to the earth, from all which evils I am far remote at present, must take a considerable portion of time; and I verily believe, that the immortal soul, which still inhabits my body with so much harmony and complacency, will not easily depart from it yet. I verily believe that I have many years to live, many years to enjoy the world and its blessings, by virtue of that strict sobriety and temperance which I have so long and so religiously observed; friend as I am to reason; but a foe to sense." Thus far this good and wise philosopher; who was known afterwards to have prophesied very truly concerning his future health and happiness.

"IT is said of Diogenes, that meeting a young man who was going to a feast, he took him up in the street, and carried him home to his friends, as one who was running into imminent danger, had not he prevented him. What would that philosopher have said, had he been present at the gluttony of a modern meal? Would not he have thought the master of a family mad, and have begged his servants to tie down his hands, had he seen him devour fowl, fish, and flesh; swallow oil and vinegar, wines and spices; throw down salads of twenty different herbs, sauces of an hundred ingredients,

confections and fruits of numberless sweets and flavours? What unnatural motions and counter-ferments must such a medley of intemperance produce in the body! For my own part, when I behold a fashionable table set out in all its magnificence, I fancy I see gout and dropsies, fevers and lethargies, with other innumerable distempers, lying in ambuscade among the dishes."

NOTHING can be more worthy a serious perusal than the latter part of the 23d chapter of Proverbs, to guard men against the odious vice of drunkenness. In v. 33, &c. the writer bids us mark the particular ill effects of it.—"Thine eyes (says he) shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth on the top of a mast." That is, "Thou wilt sottishly run thyself into the extremest hazards, without any apprehensions of danger; being no more able to direct thy course than a pilot who slumbers when the ship is tossed in the midst of the sea; no more able to take notice of the perils thou art in, than he who falls asleep on the top of a mast, where he was set to keep watch." He goes on, "They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not. When shall I awake? I will seek it yet again."—There is great beauty and energy in the conciseness of the original. What we render, "I was not sick," should rather be, "and I was not sensible of it." The next clause should be, "They have

mocked me, and I knew it not."—They have stricken me and I was not sensible of it. They have mocked me and I knew it not! How striking and instructive a portrait is this of the stupid insensibility of a drunkard! Mr. Prior, in his Solomon, has well expressed it in the following lines. There are, says he,

—“ Yet unnumber'd ills that lie unseen,
In the pernicious draught: the word obscene,
Or harsh (which once elanced must ever fly
Irrevocable;) the too prompt reply,
Seed of severe distrust, and fierce debate,
What we should shun, and what we ought to hate.
Add too, the blood impoverish'd, and the course
Of health suppress'd by wine's continued force.
Unhappy man! whom sorrow thus, and rage,
To different ills alternately engage.
Who drinks, alas! but to forget; nor sees
That melancholy sloth, severe disease,
Memory confus'd, and interrupted thought,
Death's harbingers, lie latent in the draught;
And in the flowers that wreath the sparkling bowl,
Fell adders hiss, and poisonous serpents roll.”

IF there ever was a man who in a worldly sense “strove for the mastery,” it was Charles the Twelfth of Sweden; and accordingly his history tells us, that he was remarkably “temperate,” in order to the attainment of his end: even his boisterous and romantic character therefore may edify and improve wiser and better minds. “The earlier days of his

administration (says Voltaire) gave no favourable ideas of him ; it seemed as if he had been more impatient to reign than worthy of it. He had indeed no dangerous passion ; but nothing was to be seen in his conduct, but the sallies of youthful impetuosity and obstinacy. He appeared quite careless and haughty. The ambassadors from other courts even took him for a very moderate genius, and painted him as such to their several masters. Sweden too had the same opinion of him ; and nobody knew his real character. Nor did he know it himself, till the sudden storms that burst forth in the northern world gave his hidden talents an opportunity of displaying themselves. But then every one was in the highest degree surprised, to see him instantaneously renounce all, even the most innocent amusements of his youthful days. From the moment he prepared for war he commenced a life entirely new, from which he never after varied in the least. Full of the idea of Alexander and of Cæsar, he purposed to imitate in those conquerors every thing but their vices. He no longer consulted magnificence, or regarded sports or relaxations ; he reduced his table to the exactest frugality. He had been hitherto fond of splendor in his apparel ; from henceforward he dressed himself only as a common soldier. He had been suspected of having entertained a passion for a lady of his court ; but, whether this circumstance be true or not, it is certain, that from thenceforth he for ever renounced the sex ; not merely for fear of being governed by them ; but to set an

example to his soldiers, whom he wished to preserve in the strictest discipline ; and, perhaps, also from a vanity of being the only king who had conquered a propensity so difficult to subdue. He likewise resolved to abstain from wine all the rest of his life ; not, as some have pretended, because he would punish in himself an excess, which was said to have led him into actions unworthy of his character (for nothing is more false than this popular report ;) but because it too much stimulated his fiery temper : nay, he even quitted beer, and reduced himself to pure water. To crown the whole, we must remember that sobriety was then a virtue entirely new in the north, and therefore Charles was determined to be a pattern to his Swedes in every particular."

CATO the Censor constantly represented to his countrymen in the senate the fatal consequences of that luxury which in his time began to introduce itself into the Roman republic. Observing the large strides which his nation made upon Greece and Asia, provinces filled with all the delicacies and dangerous baits of pleasurable indulgence, and how the Romans were beginning to lay their hands on the treasures of distant kings ; " I am greatly afraid (said he) that we shall become slaves to these foreign riches, instead of being their masters ; and that these conquered nations will conquer us in their turn, by communicating to us their examples and their vices." His fears, we know, were not imaginary ;

and all he had foreseen came to pass, to the ruin of his country.

A BOY smitten with the colours of a butterfly, pursued it from flower to flower with indefatigable pains. First he aimed to surprise it among the leaves of a rose ; then to cover it with his hat, as it was feeding on a daisy ; now hoped to secure it as it revelled on a sprig of myrtle ; and now grew sure of his prize, perceiving it to loiter on a bed of violets. But the fickle fly still eluded his attempts. At last, observing it half buried in the cup of a tulip, he rushed forward, and, snatching it with violence, crushed it to pieces. The dying insect, seeing the poor boy chagrined at his disappointment, addressed him, with the calmness of a Stoic, in the following words. Behold now the end of thy unprofitable solicitude ; and learn, for the benefit of thy future life, that all pleasure is but a painted butterfly ; which may serve to amuse thee in the pursuit, but, if embraced with too much ardour, will perish in thy grasp.

JUSTICE.

SENTIMENTS.

Whatsoever ye would that men should do to you, do ye even so to them.

AS to be perfectly just is an attribute of the divine nature; so to be so to the most of our abilities is the glory of a man.

The defending of a bad cause is worse than the cause itself.

He that passes a sentence hastily, looks as if he did it willingly; and then there is an injustice in the excess.

Fidelity and truth is the foundation of all justice.

Justice may be defined, that virtue which impells to give to every person what is his due; and comprehends the practice of every virtue which reason prescribes, or society should expect. Our duty to our Maker, to each other, and to ourselves, are fully answered, if we give them what we owe them.

EXAMPLES.

SPITIGNEUS the Second, Prince of Bohemia, riding on the way, there met him a widow implor-

ing his justice. The prince commanded her to wait his return. She alledged that this delay would prove dangerous to her, for that she was to make her appearance the very next hour or else to forfeit her bond. The prince referred the woman to others that were his ordinary judges : but she cried out, " That he himself, and not others, was the judge whom God had appointed her." Upon which he alighted from his horse, and with great patience attended the hearing of the poor woman's cause for the space of two hours together.

MAHOMET the Second of that name, Emperor of the Turks, had a son called Mustapha, whom he had designed to succeed him in the empire, prone to lust, but otherwise a good prince. The young prince was fallen in love with the wife of Achmet Bassa, a woman of excellent beauty. He had long endeavoured to prevail with her by all sorts of allurements ; but this way not succeeding, he would try by surprise. He had gained knowledge of the time when the woman went to bathe herself (as the Turks often do.) He soon followed her, with a few of his retinue, and there seized her, naked as she was, and, in despite of all the resistance she could make, had his will of her. She tells her husband ; he the emperor, and desires justice. The emperor at first seemed to take small notice of it, and soon after (though he had different sentiments within) he rated the bassa with sharp language. " What (says he) dost thou think it meet to complain thus grievously of my son ? knowest thou not that both thy-

self and that wife of thine are my slaves, and accordingly at my disposal? If therefore my son has embraced her, and followed the inclinations of his mind, he has embraced but a slave of mine, and having my approbation he hath committed no fault at all: think of this, and go thy way, and leave the rest to myself." This he said in defence of his absolute empire; but, ill satisfied in his mind, and vexed at the thing, he first sends for his son, examines him touching the fact, and, he having confessed it, he dismissed him with threats. Three days after, when paternal love to his son and justice had striven in his breast, love to justice having gained the superiority and victory, he commanded his mutes to strangle his son Mustapha with a bow-string, that by his death he might make amends to injured and violated chastity.

HERKENBALD, a man mighty, noble, and famous, had no respect of persons in judgment; but condemned and punished with as great severity the rich, and his own kindred, as the poor, and those whom he knew least in the world. Being once very sick, and keeping his bed, he heard a great bustle in a chamber next to that wherein he lay: and withal a woman crying and shrieking out. He enquired of his servants what the matter was? but they all concealed the truth from him. At last one of his pages, being severely threatened by him, and told that he would cause one to pull out his eyes from his head if he did not tell him plainly what all that stir was," told him in few words. "My Lord

(said he) your nephew hath ravished a maid, and that was the noise you heard." The fact being examined, and thoroughly averred, Herkenbald condemned his nephew to be hanged till he should be dead. But the seneschall who had the charge to execute the sentence, seeming as if he had been very hot and forward to do it, went presently and gave the young man notice of all that passed, wishing him to keep out of the way for a while; and, some few hours after, comes again to the sick person, assuring him, against all truth, that he had put his sentence in execution. About five days after, the young gentleman, thinking his uncle had forgotten all, came and peeped in at his chamber. The uncle, having spied him, calls him by his name, and with fair words drew him to his bed's head till he was within his reach; and then, suddenly catching him by the locks with the left hand, and pulling him forcibly to him, with his right hand he gave him such a ready blow into the throat with a knife, that he died instantly. So great was the zeal which this noble man bore to justice.

THE Emperor Otho the First being upon a military expedition, a woman threw herself at his feet, beseeching a just revenge, according to the laws, upon a person who had committed a rape upon her. The emperor, being in haste, referred the hearing of her cause till his return. "But who then (replied the woman) shall recall into your majesty's mind the horrid injury that hath been done to me?" The emperor looking up to a church there-

by, "This (said he) shall be a witness betwixt thee and me, that I will do thee justice; and, so dismissing her, he, with his retinue, set forward. At his return, seeing the church, he called to mind the complaint, and caused the woman to be summoned; who at her appearance thus bespake him: "Dread sovereign, the man of whom I heretofore complained is now my husband; I have since had a child by him, and have forgiven him the injury." "Not so (said the emperor;) by the beard of Otho he shall suffer for it; for a collusion amongst yourselves does not make void the laws;" and so caused his head to be struck off.

CHARLES the Bold, Duke of Burgundy, and Earl of Flanders, had a nobleman in special favour with him, to whom he had committed the government of a town in Zealand; where, living in a great deal of ease, he fell in love with a woman of a beautiful body, and a mind and manners no way inferior. He passed and repassed by her door; soon after grew bolder, entered into conference with her, discovered his flame, made large promises, and used all the ways by which he hoped to gain her; but all in vain; her chastity was proof against all the batteries he could make against it. Falling therefore into despair, he converts himself into villainy. He was, as I said, a governor; and Duke Charles was busied in war. He causes therefore the husband of his mistress to be accused of treachery, and forthwith commits him to prison; to the end, that by fears or threats he might draw

her to his pleasure, or, at least, quit himself of her husband, the only rival with him in his love. The woman, as one that loved her husband, went to the gaol, and thence to the governor, to entreat for him, and try if she was able to obtain his liberty. "Dost thou come, O my dear, to entreat me? (said the governor.) You are certainly ignorant of the empire you have over me; render me only a mutual affection, and I am ready to restore you your husband; for we are both under a restraint: he is my prisoner, and I am yours. Ah, how easily may you give liberty to us both! why do you refuse? As a lover I beseech you, and as you tender my life; as the governor I ask you, and as you tender the life of your husband. Both are at stake; and, if I must perish, I will not fall alone." The woman blushed at what she heard, and, being in fear for her husband, trembled, and turned pale. He perceiving she was moved, and supposing that some force should be used to her modesty, throws her upon the bed, and enjoyed the fruit which afterwards proved bitter to them both. The woman departed confounded and in tears, thinking of nothing more than revenge; which was still more inflamed by a barbarous act of the governor; for he, having obtained his desire, and hoping hereafter freely to enjoy her, took care that her husband, his rival, should be beheaded in the gaol, and there was the body put into a coffin ready for burial. This done, he sent for her, and in an affable manner—"What (said he) do you seek for

your husband ? you shall have him ; and (pointing to the prison) you shall find him there ; take him along with you." The woman, suspecting nothing, went her way ; but when she saw the body, she fell upon the dead corpse ; and, having long lamented over it, she turned to the governor with a fierce countenance and tone. "It is true (said she) you have restored me my husband ; I owe you thanks for the favour, and will pay you. He endeavoured to retain and appease her, but in vain : but, hasting home, she called about her her most faithful friends, and recounted to them all that had passed. They all agreed that she should make her case known to the duke ; who, amongst other excellent virtues was a singular lover of justice. To him she went : was heard, but scarce believed. The duke was angry and grieved that any of his subjects, and in his dominions, should presume so far. He commanded her to withdraw into the next room till he sent for the governor, who by chance was then at court. Being come, "Do you know (said the duke) this woman ?" The man changed colour. "Do you know too (added he) the complaints she makes of you ? they are sad ones, and such as I wish should not be true. He shook, faltered in his speech, and betrayed all the signs of guilt. Being urged home, he confessed all, freed the woman from any fault, and, casting himself at the duke's feet, said, "He placed all his refuge and comfort in the good grace and mercy of his prince ; and, that he might the better obtain it, he offered

to make amends for his unlawful lust, by a lawful marriage of the person whom he had injured." The duke, as one that inclined to what he said, seemed now somewhat milder. "You, woman (said he) since it is gone thus far, are you willing to have this man for your husband?" She refused; but, fearing the duke's displeasure, and prompted by the courtiers that he was noble, rich, and in favour with his prince, overcome, at last she yielded. The duke caused both to join hands, and the marriage to be lawfully made. Which done, "You (he said to the bridegroom) must now grant me this, that if you die first, without children of your body, that then this wife of yours shall be heir of all that you have." He willingly granted it: it was writ down by a notary, and witnessed. This done, the duke turning to the woman, "There is his will, but there is not mine," said he: and, sending the woman away, he commands the governor to be led to that very prison in which the husband was slain, and to be laid in a coffin headless, as he was. This done, he then sent the woman thither (ignorant of what had passed;) who, frightened with that second unthought-of misfortune, of two husbands, almost at one and the same time, lost by one and the same punishment, fell speedily sick, and in a short time died; having gained this only by her last marriage, that she left her children by her former husband very rich by the accession of this new and great inheritance.

DIOCLES having made a law that no man should come armed into the public assembly of the people, he through inadvertency chanced to break that law himself: which one observing, and saying, "he has broke a law he made himself:" Diocles, turning to his accuser, said with a loud voice, "No; the law shall have its sanction;" and, drawing his sword, killed himself.

A GENTLEMAN sent a buck to Judge Hales in his circuit, that was to have a cause tried before him that assize. The cause being called, and the judge taking notice of the name, asked "If he was not the person that had presented him with a buck?" and finding it to be the same, the judge told him, "He could not suffer the trial to go on till he had paid him for his buck." To which the gentleman answered, "That he never sold his venison; and that he had done no more to him than what he had always done to every judge that came that circuit." This was confirmed by several gentlemen on the bench. But all this would not prevail upon the judge; nor would he suffer the trial to proceed till he had paid for the venison. Whereupon the gentleman withdrew the record, saying, "He would not try his cause before a judge that suspected him to be guilty of bribery by a customary civility."

A CERTAIN poor woman having lost a little dog, and understanding it to be in the possession of the lady of Sir Thomas More, to whom it had been made a present of, she went to Sir Thomas, as he

was sitting in the hall, and told him, "That his lady withheld her dog from her." Sir Thomas immediately ordered his lady to be sent for, and the dog to be brought with her; which Sir Thomas taking in his hands, caused his lady to stand at one end of the hall, and the poor woman at the other, and said, "That he sat there to do every one justice." He bid each of them call the dog; which when they did, the dog forsook the lady, and went to the poor woman. When Sir Thomas saw this, he bid his lady be contented, for it was none of hers. But she repining at the sentence, the dog was purchased of the poor woman for a piece of gold, and so all parties were satisfied, every one smiling at the manner of his enquiring out the truth.

AT the time that Oliver Cromwell was Protector of this realm, an English merchant-ship was taken in the chops of the channel, carried into St. Maloes, and there confiscated upon some groundless pretence. As soon as the master of the ship, who was an honest Quaker got home, he presented a petition to the protector to council, setting forth his case and praying for redress. Upon hearing the petition, the protector told his council "he would take that affair upon himself," and ordered the man to attend him next morning. He examined him strictly as to all the circumstances of his case: and, finding by his answers that he was a plain, honest man, and that he had been concerned in no unlawful trade, he asked him "If he could go to Paris

with a letter?" The man answered, "he could."
"Well then (said the protector) prepare for your journey, and come to me to-morrow morning." Next morning he gave him a letter to Cardinal Mazarine, and told him he must stay but three days for an answer. "The answer I mean (says he) is the full value of what you might have made of your ship and cargo; and tell the cardinal, that if it be not paid you in three days, you have express orders from me to return home." The honest, blunt Quaker, we may suppose, followed his instructions to a tittle; but the cardinal, according to the manner of ministers when they are any way pressed, began to shuffle; therefore the Quaker returned, as he was bid. As soon as the protector saw him, he asked, "Well, friend, have you got your money?" And upon the man's answering, he had not, the protector told him, "Then leave your direction with my secretary, and you shall soon hear from me." Upon this occasion, that great man did not stay to negotiate, or to explain, by long, tedious, memorials, the reasonableness of his demand. No; though there was a French minister residing here, he did not so much as acquaint him with the story; but immediately sent out a man of war or two, with orders to seize every French ship they could meet with. Accordingly they returned in a few days with two or three French prizes; which the protector ordered to be immediately sold; and out of the produce he paid the Quaker what he demanded for the ship and cargo. Then he sent

for the French minister, gave him an account of what had happened, and told him there was a balance, which, if he pleased, should be paid in to him, to the end that he might deliver it to those of his countrymen who were the owners of the French ships that had been so taken and sold.

ZALEUCUS, law-giver of the Locrians, made a law that adultery should be punished with the loss of both the offenders' eyes; and it fell out so unhappily, that his own son was the first who committed that crime; and that he might at once express the tenderness of a father and the uprightness of a judge, he caused one of his son's eyes to be put out, and one of his own.

LYING.

SENTIMENTS.

Lying lips are an abomination to the Lord : but they that speak truly are his delight.

NOTHING appears so low and mean as lying and dissimulation. It is a vice so very infamous, that the greatest liars cannot bear it in other men.

A liar is subject to two misfortunes : neither to believe, nor to be believed ; and before he establish one lie he must tell many. There cannot be a greater treachery, than first to raise a confidence and then to betray it.

When a man forfeits the reputation of his integrity, he is set fast ; and nothing will then serve his turn ; neither truth nor falsehood.

Truth is so great a perfection, says Pythagoras, that if God would render himself visible to man, he would choose light for his body, and truth for his soul.

Truth alone is so powerful, that it requires not artificial ornaments to recommend it.

The lip of truth shall be established for ever :
but a lying tongue is but for a moment.

EXAMPLES.

IT is said of Augustus Cæsar, that, after a long inquiry into all the parts of his empire, he found but one man who was accounted never to have told a lie : for which cause he was deemed worthy to be the chief sacrificer in the Temple of Truth.

EPAMINONDAS the Theban General, was so great a lover of truth, that he was ever careful lest his tongue should in the least digress from it, even when he was most in sport.

HERACLIDES, in his history of the Abbot Idur, speaks of him as a person extremely devoted to truth, and gives him this threefold commendation : That he was never known to tell a lie ; that he was never heard to speak ill of any man ; and lastly, that he used not to speak at all but when necessity required.

MAXIMILIANUS, the first emperor of that name, although he desired to be famous to posterity for his noble actions and achievements, was as earnestly averse and afraid to be praised to his face. When on a time divers eloquent and learned men did highly extol him with immediate praises in their panegyricks, he commanded Cuspinianus to return them an answer *extempore*, " and withal be careful (said he) that you praise me not ; for a man's own praise, from his own mouth carry but an evil savour with them.

CATO the younger charged Muræna, and indicted him in open court for popularity and ambition, declaring against him, that he sought indirectly to gain the people's favour, and their voices to be chosen consul. As he went up and down to collect arguments and proofs thereof, according to the manner and custom of the Romans, he was attended upon by certain persons who followed him in behalf of the defendant, to observe what was done, for his better instruction in the process and suit commenced. These men would oftentimes converse with Cato, and ask him whether he would to day search for aught, or negotiate any thing in the matter and cause concerning Muræna? If he said, "No," such credit and trust they reposed in the veracity of the man, they would rest in that answer and go their ways. A singular proof this was of the reputation he had gained, and the great and good opinion men had conceived of him concerning his love to truth.

XENOCRATES, the philosopher, was known to be a man of that fidelity and truth in speaking, that the Athenians amongst whom he lived, gave him the privilege, that his evidence should be lawful and good without being sworn.

THE Duke of Ossura, as he passed by Barcelona, having got leave to release some slaves; he went aboard the Cape Galley, and passing through the slaves, he asked divers of them what

their offences were. Every one excused himself: one saying, that he was put in out of malice; another, by bribery of the judge; but all of them unjustly. Amongst the rest there was one little sturdy black man, and the duke asked him what he was in for? "Sir (said he) I cannot deny but I am justly put in here; for I wanted money, and so took a purse near Sarragona to keep me from starving." The duke, with a little staff he had in his hand, gave him two or three blows upon the shoulders, saying, "You rogue, what do you amongst so many honest, innocent men? get you gone out of their company." So he was freed, and the rest remained to tug at the oar.

THE Emperor Constantius had besieged Beneventum, when Romualdus, the duke thereof, dispatched Geswaldus privately to Grimoaldus, the King of Lombardy, the duke's father, to desire him to come with an army to the assistance of his son. He had prevailed on his embassy, and was by Grimoaldus sent away before, to let his son know that he was coming with some troops to his aid. But, in his return, by misfortune he fell amongst the enemy, who, being informed of the auxiliary forces that were upon the march, hoped to have Beneventum yielded to them before their arrival, if they could make Romualdus to despair of his succours. To this purpose, having enjoined Geswaldus to be their

interpreter, they led him to the walls ; but when he came thither he declared the whole truth to the besieged, and gave them to understand, that ere long Grimoaldus would be with them with a considerable army. This cost Geswaldus his life, and the Imperialists raised their siege the next day after.

P A S S I O N.

SENTIMENTS.

Make no friendship with an angry man; and with a furious man thou shalt not go: least thou learn his ways, and get a snare to thy soul.

PASSION is a fever of the mind, which ever leaves us weaker than it found us. It is the threshold of madness and insanity: and indeed they are so much alike, that they sometimes cannot be distinguished; and their effects are often equally fatal.

The first step to moderation is to perceive that we are falling in a passion. It is much easier wholly to prevent ourselves from falling into a passion, than to keep it within just bounds; that which few can moderate almost any body may prevent.

Envy and wrath shorten life; and anxiety bringeth age before its time. We ought to distrust our passions, even when they appear the most reasonable.

Who overcomes his passion overcomes his strongest enemy. If we do not subdue our anger it will subdue us.

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A passionate temper renders a man unfit for advice, deprives him of his reason, robs him of all that is great or noble in his nature, destroys friendship, changes justice into cruelty, and turns all order into confusion.

EXAMPLES.

AUGUSTUS, who was prone to anger, got the following lesson from Athenodorus the philosopher, That so soon as he should feel the first emotions towards anger, he should repeat deliberately the whole letters of the alphabet; for that anger was easily prevented, but not easily subdued. To repress anger, it is a good method to turn the injury into a jest. Socrates having received a blow on the head, observed, that it would be well if people knew when it were necessary to put on a helmet. Being kicked by a boisterous fellow, and his friends wondering at his patience, "What (said he) if an ass should kick me must I call him before a judge?" Being attacked with opprobrious language, he calmly observed that the man was not yet taught to speak respectfully.

CÆSAR having found a collection of letters written by his enemies to Pompey, burnt them without reading: "For (said he) though I am upon my guard against anger, yet it is safer to remove its cause."

COTYŒ, King of Thrace, having got a present of earthen vessels, exquisitely wrought, but extremely brittle, broke them into pieces, that he

might not have occasion of anger against his servants.

ANTIGONUS, King of Syria, hearing two of his soldiers reviling him behind his tent ; Gentlemen (says he, opening the curtain) remove to a greater distance, for your king hears you.

A FARMER who had stepped into his field to mend a gap in a fence, found at his return the cradle, where he had left his only child asleep, turned upside down, the clothes all bloody, and his dog lying in the same place besmeared also with blood. Convinced by the sight, that the creature had destroyed his child, he dashed out its brains with the hatchet in his hand ; then turning up the cradle, he found the child unhurt, and an enormous serpent lying dead on the floor, killed by that faithful dog which he had put to death in blind passion.

THE Marshal of Turenne, being in great want of provisions, quartered his army by force in the town of St. Michael. Complaints were carried to the Marshal de la Ferte, under whose government that town was ; who, being highly disobliged for what was done to his town without his authority, insisted to have the troops instantly dislodged. Some time thereafter La Ferte seeing a soldier of Turenne's guards out of his place, beat him severely. The soldier, all bloody, complaining to his general, was instantly sent back to La Ferte with the following compliment : " That Turenne was much concerned to find his soldier had failed in his respect to him, and begged the soldier might be

punished as he thought proper." The whole army was astonished; and La Ferte himself, being surprised, cried out, "What! is this man to be always wise, and I always a fool?"

A YOUNG Gentleman in the streets of Paris being interrupted by a coach in his passage, struck the coachman. A tradesman, from his shop, cried out, What! beat the Marshal de Turenne's people! Hearing that name, the gentleman, quite out of countenance, flew to the coach to make his excuse. The Marshal said, smiling, You understand, Sir, how to correct servants; allow me to send mine to you when they do amiss.

THE Marshal being one day alone in a box of the play house, some gentlemen came in, who, not knowing him, would oblige him to yield his seat in the first row. They had the insolence, upon his refusal, to throw his hat and gloves upon the stage. The Marshal, without being moved, desired a lord of the first quality to hand them up to him. The gentlemen, finding who he was, blushed, and would have retired; but he, with much good humour, intreated them to stay, saying, That, if they would sit close, there was room enough for them all.

CHARLES the Sixth, King of France, being highly displeased with the Duke of Britain, upon some sinister suspicions, was so bent upon revenge, that, unmindful of all other things, his passion suffered him not to eat or sleep: he would not hear the Duke's ambassadors that came to declare his innocency; but upon the fifth of the Kalends of

June, anno 1392, he set forth with his forces out of a city of the Crenomans, contrary to the advice of his commanders and physicians, about high noon in a hot sultry day, with a light hat upon his head. He leaped upon his horse, and bade them follow him that loved him. He had scarce gone a mile from the city when his mind was unseated, and he in a fury drew his sword, slew some, and wounded others that attended him: at length, wearied and spent with laying about him, he fell from his horse, and was taken up and carried back in the arms of men into the city for dead; where, after many days, he began by degrees to recover: but his mind was not so well restored but that he had sometimes symptoms of a relapse, and at several intervals betrayed his distemper, so that the government of the kingdom was committed to his uncles.

INTO what extremes some men have been transported by passion, the example of Pope Julius the Third is too illustrious. He at dinner-time had commanded a roasted peacock to be set by for him till supper, as being much delighted with that sort of meat. At supper he called for it once and again; but, it being before eaten up by the cooks, could not be set on the table: whereupon he fell into so violent a passion for this delay, that at length he brake out into this blasphemous speech, that he would have that peacock *Al despetto d' Iddio*; that is, *In despite of God*: and when those of his attendants that stood about him entreated that he would not

be so far moved for so slight a thing as a peacock, he, to defend his former blasphemy by a greater, in a mighty passion demanded why he, who was so great a lord upon earth, might not be angry for a peacock, when God himself was in such a fury for the only inconsiderable apple eaten in paradise, that he condemned the whole posterity of the first man to suffer so deeply for it?

THEODOSIUS the Elder, though otherwise a most pious prince, was yet very subject to the transports of anger; nor was he able to bridle his passion: so that at Thessalonica, upon a seditious tumult in the theatre, he gave orders to his soldiers, and they killed no less than seven thousand of the citizens: upon which St. Ambrose, the Bishop of Milan, would not suffer him to enter the church till he had shewed the manifest signs of an unfeigned repentance.

THE Samaritan Ambassadors cast themselves at the feet of the Emperor Valentinian I. imploring peace. He, observing the meanness of their apparel, demanded if all their nation were such as they: who replied, "It was their custom to send to him such as were the most noble and best accoutred amongst them;" when he in a rage cried out, "It was his misfortune, that while he reigned such a sordid nation as theirs could not be content with their own limits;" and then, as one struck with a dart, he lost both his voice and strength, and in a deadly sweat fell down to the earth. He was taken up and carried into his chamber; where, be-

ing seized with a violent hiccough and gnashing of teeth, he died in December, anno 375, in the fifty-fifth year of his age; and the twelfth of his empire.

CLITUS was a person whom Alexander held very dear, as being the son of his nurse, and one who had been educated together with himself: he had saved the life of Alexander at the battle near the river Granicus, and was by him made the Prefect of a province; but he could not flatter; and detesting the effeminacy of the Persians, at a feast with the king he spake with the liberty of a Macedonian. Alexander, transported with anger, slew him with his own hands; though, when his heat was over, he was with difficulty restrained from killing himself for that fault which his sudden fury had excited him to commit.

CAROLUS DE GONTAULT, Duke of Byron, a Peer and Marshal of France, and Governor of Burgundy, was found the chief of those that had conspired the death of King Henry the Fourth: and thereupon, anno 1602, had sentence of death passed upon him, to have his head struck off at the Bastile of Paris. This man, as he was a person of a most invincible spirit, would not suffer his hands to be bound: he bade the executioner not come near him till he called, otherwise he would strangle him with his hands. While he was upon his knees praying, the headsman severed his head from his shoulders; and it was:

observed, that the face looked fiercely, the tongue moved, and a thick and bluish vapour, like a smoke, went out together with his blood; all tokens of a vehement anger and passion which he at that time was in.

PHILAGRUS, a Sicilian, the scholar of Lollianus, and a sophist, was of that angry and passionate temper, that he gave one of his scholars a blow upon the face when he was asleep. So untractable was the disposition of this man, when one asked him Why he did not marry, that he might have children? "Because (said he) I am never pleased; no, not with myself."

HEROD, the Tetrarch of Judea, had so little command over his passion, that upon every slight occasion his anger would transport him into absolute madness. In such a desperate fit he killed Josippus. Sometimes he would be sorry, and repent of the folly and injuries he had done when anger had clouded his understanding, and soon after commit the same outrages, so that none about him were sure of their lives a moment: and no wonder, for unrestrained anger quickly breaks out into madness. There is no difference between a madman and an angry man while the fit continues, because both are void of reason, inexorable, and blind, for that season. It too often ruins and subverts whole families, towns, cities, and kingdoms. It is a vice that few men are able to conceal; for if it do not betray itself by ex-

ternal signs, such as a sudden paleness of the countenance, and trembling of the joints, it is more impetuous within; secretly knows the very heart, and produces dangerous effects in those that nourish it.

PLEASURE.

SENTIMENTS.

Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thy heart, and in the sight of thine eyes;— But know thou, that for all these things God will bring thee into judgment.

PLEASURES, unless wholly innocent, never continue so long as the sting they leave behind them.

He that is violent in the pursuit of pleasures, won't stick to turn villain for the purchase.

Let pleasures be ever so innocent, the excess is always criminal.

The temperate man's pleasures are durable, because they are regular; and all his life is calm and serene, because it is innocent.

Pleasures, while they flatter a man, sting him to death; they are short, false, and deceitful, and revenge the jolly madness of one hour with the sad repentance of many.

The only true and solid pleasure results from the reflection of having done our duty to our God, our

fellow creatures, and ourselves; "having a conscience void of offence towards God, and towards all men.

No pleasure can be true, or pursued with propriety and wisdom, which makes too large inroads on our time, our fortune, our health, our character; or our duty.

EXAMPLES.

THE following portrait of vicious pleasure is given by an ingenious writer, after the manner of Plato. "Pleasure (says he) is a beautiful harlot sitting in her chariot, whose four wheels are pride, gluttony, lust, and idleness. The two horses are prosperity and abundance; the two drivers are indolence and security: her attendants and followers are guilt, grief, late repentance (if any) and often death and ruin. Many great men, many strong men, many rich men, many hopeful men, and many young men, have come to their end by her; but never any enjoyed full and true content by means of her."

THE excellence of the allegory, subjoined, may stand as an apology for its length. "When Hercules (says the venerable moralist) was in that part of his youth in which it was natural for him to consider what course of life he ought to pursue, he one day retired into a desert, where the silence and solitude of the place very much favoured his meditations. As he was musing on his present condition, and very much perplexed in himself on the state of

life he should choose, he saw two women, of a larger stature than ordinary, approaching towards him. One of them had a very noble air and graceful deportment; her beauty was natural and easy, her person clean and unspotted, her eyes cast towards the ground with an agreeable reserve, her motion and behaviour full of modesty, and her raiment white as snow. The other had a great deal of health and floridness in her countenance, which she had helped with an artificial colouring, and endeavoured to appear more than ordinarily graceful in her mien, by a mixture of affectation in all her gestures. She had a wonderful confidence and assurance in her looks, and all the variety of colours in her dress that she thought were the most proper to shew her complexion to an advantage. She cast her eyes upon herself, then turned them on those who were present to see how they liked her, and often looked on the figure she made in her own shadow. Upon her nearer approach to Hercules, she stepped before the other lady (who came forward with a regular, composed carriage) and, running up to him, accosted him after the following manner: "My dear Hercules, I find you are very much divided in your own thoughts upon the way of life which you ought to choose. Be my friend, and follow me. I'll lead you into the possession of pleasure, out of the reach of pain, and remove you from all the noise and disquietude of business. The affairs either of war or peace shall have no power to disturb you. Your whole employment

shall be to make your life easy, and to entertain every sense with its proper gratification. Sumptuous tables, beds of roses, clouds of perfumes, concerts of music, crowds of beauties, are all in readiness to receive you. Come along with me into this region of delights, this world of pleasure, and bid farewell for ever to care, to pain, to business." Hercules, hearing the fair inviter talk after this manner, interrupted her a moment to enquire her name. To which she answered, "My friends, and those who are well acquainted with me, call me HAPPINESS; but my enemies, and those who would injure my reputation, have given me the name of PLEASURE."—By this time the other lady was come up, who addressed herself to the young hero in a very different manner. "Hercules (said she) I offer myself to you because I know you are descended from the gods, and give proofs of that descent by your love to virtue, and application to the studies proper for your age. This makes me hope you will gain both for yourself and me an immortal reputation. But before I invite you into my society and friendship, I will be open and sincere with you, and must lay down this as an established truth, That there is nothing truly valuable which can be purchased without pains or labour. The gods have set a price upon every great and noble pleasure. If you would gain the favour of the deity, you must be at the pains of worshipping him; if the friendship of good men, you must study to oblige them; if you would be honoured by your country, you

must take care to serve it. In short, if you would be eminent in war or peace, you must become master of all the qualifications that can make you so. These are the only terms and conditions upon which I can propose happiness." Here (continues the fabulist) the goddess of pleasure broke in upon the discourse. "You see, Hercules, by her own confession, that the way to her pleasure is long and difficult; whereas that which I propose is short and easy."—"Alas! (returned the other amiable figure, whose visage glowed with a passion made up of scorn and pity) what are the pleasures you propose?—To eat before you are hungry; to drink before you are athirst; to sleep before you are tired; to gratify appetites before they are raised, and to raise such appetites as nature never planted! You never heard the most delicious music, which is the praise of one's self; nor saw the most beautiful object, which is the work of one's own hands. Your votaries pass away their youth in a dream of mistaken pleasure, while they are hoarding up anguish, torment, and remorse, for old age. As for me, I am the friend of gods, and of good men; an agreeable companion to the artisan, an household guardian to the fathers of families, a patron and protector of servants, an associate in all true and generous friendships. The banquets of my votaries are never costly, but always delicious; for none eat or drink at them who are not invited by hunger and thirst. Their slumbers are sound, and their waking hours are cheerful. My young men

have the pleasure of hearing themselves praised by those who are in years ; and they who are in years, of being honoured by those who are young. In a word, my followers are favoured by the gods, beloved by their acquaintances, esteemed by their country, and, after the close of their labours, honoured by posterity, and received up into Heaven." Here (says the mythologist) they ended. We know, by the account we have of the life of this memorable hero in ancient story, to which of these two fair advocates he gave up his heart. And I believe every one who reads this will do him the justice to approve his choice of virtue, in preference to voluptuousness and vicious indulgence.

" **THERE** is not (says Mr. Addison) a common saying which has a better turn of sense in it, than what we often hear in the mouths of the vulgar, "That custom is a second nature." Dr. Plot, in his history of Staffordshire, tells us of an idiot, who chancing to live within the sound of a clock, and always amusing himself with counting the hour of the day whenever it struck, the clock being spoiled by some accident, the idiot continued to strike and count the hour without the help of it, in the same manner as he had done when it was intire.

HOW glorious a share of true pleasure must Pliny the younger have enjoyed, when, having determined to gratify the public with 50,000 lives, he charged his estate with 3000 per annum, and ordered the sum to be employed for the subsistence.

of the poor of both sexes ; thus, by his self-denial, diffusing joy through many a worthy heart ! One of his friends, however, reproved him for so doing, observing how absurd it was to have thus stripped himself of his possessions, by the imposing upon himself such a law. To which he replied, “ And is it not right to give the preference to public, rather than to private utility ; to eternity rather than to time ; and to take more care about doing well, than the possessing much.

APICIUS was a great epicure, according to the low and vulgar sense of the word ; but Apicius was not a Pliny ; and yet Apicius had his pleasures. He had eaten, it seems, of a certain fish at Minturna in Campania, where he was told that the species was much larger in Africa. Upon this he immediately equips a vessel, and sets sail for that coast. The navigation was difficult and dangerous : but what will not hunger do ? Apicius is a man of pleasure ; and appetite, every league he travels, increases the necessity of gratification. When they arrived on the coast of Africa, several fishing boats, already apprized of his voyage, came to him, and brought him some of the fishes in question ; when how great was his surprize and chagrin, to find that they were not at all bigger than those of Minturna ! Instantly therefore, without being touched with the rational curiosity of seeing a country he had never visited before ; without any regard to the prayers of the people in his train, who wanted the refreshments of the shore, Apicius ordered his

pilots to return to Italy, and thus ended his memorable adventure.

IT is with great satisfaction that we can quote the following, in honour of a living and exemplary character; and not unsuitably to the subject before us. Mr. Boswell in his account of General Paoli observes, that his notions of morality are high and refined; such as become the father of a nation. "He told me, one day, that his father had brought him up with great strictness, and that he had very seldom deviated from the paths of virtue: that this was not from a defect of feeling and passion; but that his mind being filled with important objects, his passions were employed in more noble pursuits than those of licentious pleasure." I saw (continues the author) from Paoli's example, the great art of preserving young men of spirit from the contagion of vice, in which there is often a species of sentiment, ingenuity, and enterprize, nearly allied to virtuous qualities. Shew a young man that there is more real spirit in virtue than in vice, and you have a surer hold of him during his years of impetuosity and passion, than by convincing his judgment of all the rectitude of ethics.

"DESCARTES (says a pleasant writer in the Guardian) was the first who discovered a certain part of the brain, called by anatomists the pineal gland, to be the immediate receptacle of the soul, where she is affected with all sorts of perceptions, and exerts all her operations by the intercourse

of the animal spirits, which run through the nerves that are thence extended to all parts of the body. On the strength of this hypothesis the writer (assuming the character of an invisible investigator, of the mind) founds the following ingenious and important remarks, whose moral is strikingly obvious and worthy of attention. I one day (says he) entered into the pineal gland of a certain person, who seemed very fit to give me an insight into all that which constitutes the happiness of him who is called "A man of Pleasure." But I found myself not a little disappointed in my notions of the pleasures which attend a voluptuary who has shaken off the restraints of reason. His intellectuals, I observed, were grown unserviceable by too little use, and his senses were decayed and worn out by too much. That perfect inaction of the higher powers prevented appetite, in prompting him to sensual gratifications, and the outrunning of natural appetite produced a loathing instead of a pleasure. I there beheld the intemperate cravings of youth without the enjoyments of it, and the weakness of old age without its tranquillity. When the passions were teized and roused by some powerful object, the effect was not to delight or sooth the mind, but to torture it between the returning extremes of appetite and satiety. I saw the wretch racked, at the same time, with a painful remembrance of past miscarriages, a distaste of the present objects that solicit his senses, and a secret dread of futurity; and I could see no manner of

relief or comfort in the soul of this miserable man, but what consisted in preventing his cure by inflaming his passions and suppressing his reason. But though it must be owned, he had almost quenched that light which his Creator had set up in his soul ; yet, in spite of all his efforts, I observed, at certain seasons, frequent flashes of remorse strike through the gloom, and interrupt that satisfaction he enjoyed in hiding his own deformities from himself."

RELIGION.

SENTIMENTS.

Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandize of it is better than the merchandize of silver, and the gain thereof than fine gold. She is more precious than rubies; and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her; and happy is every one that retaineth her.

RELIGION is that sense of God on the soul, and our obligation to, and dependence upon him, as to make it our principal study to do that which we think will be well pleasing in his sight, and to avoid every thing which we think will offend him. As he is the fountain of goodness and justice; of course, religion must be the foundation of all Christian and moral virtue: to do good to all; and to avoid giving offence to, or injuring willingly, even those who are enemies and persecutors.

We may confidently affirm that it is natural to man, even in the most unenlightened state ; for nations that never were favoured with the knowledge of religion, by revelation, have nevertheless an idea that there is a Being who rewards good men and punishes wicked.

Religion, like the treasure hid in the field, for which a man sold all he had to purchase—is of that price, that it cannot be had at too great a purchase ; since without it the best condition of life cannot make us happy ; and with it, it is impossible we should be miserable, even in the worst. It supports a Christian under all the afflictions of life : the desertion of friends, the wreck of fortune, and the loss of reputation ; the deprivation of children who are strongly linked to his heart ; but, above all, perhaps the wife of his bosom, his second self ; yet he humbly submits to the soul-rending strokes, and with Job says, —“ *Though he slay me, yet will I trust in him.*” It is the anchor of a most glorious hope—of a final victory over death and sin! —“ I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth ; and though after my skin, worms destroy this body, yet in my flesh shall I see God.”

EXAMPLES.

WHEN Protagoras the sceptic, whose strange caprices led him to doubt of every thing, even though he saw or felt it, began his book by saying, “ As for the Gods, whether they are or are not, I have nothing to say ;” the magistrates of Athens highly re-

sented this profane trifling with things sacred, banished him out of their city, and condemned his book to be burnt by the common executioner. And afterwards, when he and his friend Pyrrho were asked why they walked so much alone, they answered, "It was to meditate how they might be good." And being hereupon further asked, what necessity there was for being good, if it were certain that there is no God; they replied, "It cannot be ascertained that there is no God; and therefore it is prudence to provide for the worst."

WHAT a blessing to mankind was the ingenious, humble, and pious Mr. Boyle! what a common pest was the fallacious, proud, and impious Hobbes! Accordingly we find that the former bade adieu to the world with the utmost serenity, honour, and hope; while the latter went out of it in the dark, and with terrible apprehensions of an unknown future. He had been an instrument of the prince of darkness, in poisoning many young gentlemen, and others, with his wicked principles, as the Earl of Rochester confessed with extreme compunction and grief upon his death bed. It is remarked by those who critically observed the author of the "Leviathan," that though in a humour of bravado he would speak very strange and unbecoming things of God; yet in his study, in the dark, and in his retired thoughts, he trembled before him. Many appear like Atheists in their mirth, amidst wine and company, who are quite of other sentiments in sickness, and gloom and solitude. What could make

this strange man awake in such terror and amazement if his candle happened to go out in the night? What, but that he was unable to bear the dismal reflections of his dark and desolate mind; and knew not how to extinguish, nor how to bear the light of "the candle of the Lord" within him?

DR. DODDRIDGE in his Life of that memorable convert Colonel Gardiner informs us, "That his fine constitution, than which perhaps there was hardly ever a better, gave him great opportunities of indulging himself in excesses; and his good spirits enabled him to pursue his pleasures of every kind in so alert and sprightly a manner, that multitudes envied him, and called him by a dreadful kind of compliment, "the happy rake." Yet still the checks of conscience, and some remaining principles of so good an education as he had received, would break in upon his most licentious hours; and I particularly remember he told me, that when some of his dissolute companions were once congratulating him on his distinguished felicity, a dog happening at that time to come into the room, he could not forbear groaning inwardly, and saying to himself, "Oh that I were that dog!" Such was then his happiness; and such perhaps is that of hundreds more, who bear themselves highest in the contempt of religion, and glory in that infamous servitude which they call liberty."

XENOPHON informs us, that Cyrus, before all other things preferred the worship of the gods and a respect for religion. Upon this head there-

fore he thought himself obliged to bestow his first and peculiar care. He accordingly began by establishing a number of Magi, or priests, to sing daily a morning service of praise to the honour of the gods, and to offer sacrifices; which was daily practised among the Persians of succeeding ages. The prince's disposition quickly became, as is usual, the prevailing disposition among the people, and his example became the rule of their conduct. Cyrus, on the other hand, was extremely glad to find in them such sentiments of religion; being convinced, that whoever sincerely fears and worships God, will at the same time be faithful to his king, and preserve an inviolable attachment to his person, and to the welfare of the state.

ANTALCIDAS, a Spartan, being about to enter into holy orders, was asked by the priest what action worthy of renown he had performed during his life. He replied, "If I have performed any, the gods themselves are acquainted with it." How noble an instance of modesty! how exalted a notion of the Deity!

ANAXIMENES being asked how he could so calmly pursue his studies, confined as he was to a prison, and expecting death; answered, "That his soul was not confined, having as large a walk as the heavens which he studied; nor frightened, having an hope as great as the immortality which he looked for."

DURING the retreat of the famous King Alfred, at Athelney in Somersetshire, after the defeat of

his forces by the Danes, the following circumstance happened ; which, while it convinces us of the extremities to which that great man was reduced, will give us a striking proof of his pious and benevolent disposition. A beggar came to his little castle there, and requested alms ; when his queen informed him, “ that they had only one small loaf remaining, which was insufficient for themselves, and their friends, who were gone abroad in quest of food, though with little hopes of success. The king replied, “ Give the poor Christian one half of the loaf. He that could feed five thousand men with five loaves and two fishes, can certainly make that half of the loaf suffice for more than our necessities.” Accordingly the poor man was relieved ; and this noble act of charity soon recompensed by a providential store of fresh provisions, with which his people returned.

OF all the singular virtues which united in the character of Gustavus Adolphus of Sweden, that which crowned the whole was his exemplary piety to God. The following is related of him, when he was once in his camp before Werben. He had been alone in the cabinet of his pavilion some hours together, and none of his attendants at these seasons durst interrupt him. At length, however, a favourite of his, having some important matter to tell him, came softly to the door, and looking in beheld the king very devoutly on his knees at prayer. Fearing to molest him in that sacred exercise, he was about to withdraw his head, when the king espied him, and bidding him come in, said, “ Thou

wonderest to see me in this posture, since I have so many thousands of subjects to pray for me: but I tell thee, that no man has more need to pray for himself, than he who being to render an account of his actions to none but God, is for that reason more closely assaulted by the devil than all other men beside."

EUSEBIUS in his history informs us, That St. John, during his ministration to the western churches, cast his eye upon a young man remarkable for the extent of his knowledge, and the ingeniousness of his mind. The aged apostle thought that he had discovered in him an useful instrument for the propagating of Christianity: accordingly he took particular pains to convert him, and to instruct him in the divine doctrines of his great Master; and, that he might be still better acquainted with the system of Christianity, at his departure he recommended him to the care of a pious old father who had some authority in the infant church. The youth continued awhile in the duties of his new profession, and attended with care to the lectures of his venerable tutor. But his former associates, when they found themselves deserted by him, were grieved at the success of the apostle, and exerted their utmost efforts to regain so useful and entertaining a companion. They succeeded in their attempts: the father was forsaken, and his pupil plunged deep into irregularity and vice. The apostle, after some time, returned to those parts; and "where (said he with impatience to his aged

friend) where is my favourite youth?"—"Alas! (replied the good old man, with tears in his eyes) he is fallen, irrecoverably fallen: he has forsaken the society of saints, and is now a leader of a gang of robbers in the neighbouring mountains." Upon hearing this unexpected and unpleasing account, the apostle forgot his sufferings and his years, and hastened to the place of rendezvous; where, being seized by one of the band, he desired to speak with their captain. The captain, being told that a strange pilgrim asked to be admitted to him, ordered him to be brought before him: but when he beheld the venerable apostle his hopes of amusement sunk, and were changed into shame and confusion; and the hardy leader of a band of robbers trembled before a poor and helpless old man. He quitted once more the society of wickedness, and lived and died in the service of his Redeemer.

AN excellent critic introduces a libertine speaking in these terms. "When the physician is near my bed, my confessor is my comforter. I know very well how to hinder religion from afflicting me when I am well; but I permit her to console me when I am sick. When I have no longer any thing to hope on one hand, Religion presents herself, and gains me over by her promises; I then wish earnestly to give myself up to her, and to die on the side of hope." How many a libertine might we enumerate who apparently reasons in this manner, thus egregiously deludes himself, and is the dupe of his own licentiousness! And how aptly might

we address to such self-deceivers those singular lines which, alas ! do but too sensibly reach them !

*When the Devil was sick, the Devil a Monk would be :
When the Devil was well, the devil a Monk was he !*

WHILE the colleagues of Constantius the Roman Emperor were persecuting the Christians with fire and sword, he politically pretended to persecute them too ; and declared to such officers of his household, and governors of provinces, as were Christians, that he left it to their choice, either to sacrifice to the gods, and by that means preserve themselves in their employments, or to forfeit their places and his favour by continuing steady in their religion. When they had all declared their option, the emperor discovered his real sentiments ; reproached in the most bitter terms those who had renounced their religion ; highly extolled the virtue and constancy of such as had despised the wealth and vanities of the world ; and dismissed the former with ignominy, saying, " That those who had betrayed their God, would not scruple to betray their prince ;" while he retained the latter, trusted them with the guard of his person, and the whole management of public affairs, as persons on whose fidelity he could firmly rely, and in whom he might put an entire confidence.

IT was the daily practice of that eminent physician Dr. Boerhaave, throughout his whole life, as soon as he arose in the morning (which was generally very early) to retire for an hour to private

prayer and meditation on some part of the scriptures. He often told his friends, when they asked him how it was possible for him to go through so much fatigue, "That it was this which gave him spirit and vigour in the business of the day." This therefore he recommended as the best rule he could give; "For nothing (he said) could tend more to the health of the body than the tranquility of the mind; and that he knew nothing which could support himself or his fellow creatures, amidst the various distresses of life, but a well-grounded confidence in the Supreme Being, upon the principles of Christianity." This remark of the doctor's is undeniably just. A benevolent manner of acting, and a true greatness of soul, can never flow from any other source than a consciousness of the Divine favour and assistance.

THE Emperor Charles V. declared, "That he found more satisfaction, more content, in his monastic solitude, and exercises of devotion, than all the victories and all the triumphs of his past life had ever afforded him, though they made him esteemed as the most fortunate of princes."

BISHOP BURNET, in his sermon on the funeral of the honourable Mr. Boyle, says of that excellent man: "He had the profoundest veneration for the great God of Heaven and Earth that I ever observed in any man. The very name of God was never mentioned by him without a pause and visible stop in his discourse." And elsewhere he observes, "It appears, from those who conversed

with him on his inquiries into nature, that his main design in that (on which as he had his own eye most constantly, so he took care to put others often in mind of it) was to raise in himself and others higher ideas of the greatness and glory, of the wisdom and goodness of God. This was so deep in his thoughts that he concludes the article of his will which relates to the Royal Society, in these words.—“Wishing them an happy success in their laudable attempts to discover the true nature of the works of God; and praying that they, and all other searchers into physical truths, may cordially refer their attainments to the glory of the great Author of nature, and the comfort of mankind.

MR. LOCKE, in a letter written the year before his death to one who asked him, “What is the shortest and surest way for a young gentleman to attain to the true knowledge of the Christian religion? gives this memorable reply—“Let him study the Holy Scriptures; especially the New Testament; therein are contained the words of eternal life. It has God for its author! salvation for its end; and truth, without any mixture of error, for its matter.” The death of this great man was agreeable to his life. We are assured, by one who was with him when he died, and who had lived in the same family for seven years before, “That, the day before his death, he particularly exhorted all about him to read the Holy Scriptures, and desired to be remembered by them at evening prayers. On being told, that if he chose it the whole family

should come and pray by him in his chamber, he answered he should be very glad to have it so, if it would not give too much trouble; and an occasion offering to speak of the goodness of God, he especially exalted the care which God shewed to man, in justifying him by faith in Jesus Christ; and concluded with returning God thanks, in particular, for having blessed him with the knowledge of that divine Saviour." About two months before his death he drew up a letter to a certain gentleman, and left this direction upon it, "To be delivered to him after my decease;" in which are these remarkable words, "I know you loved me living, and will preserve my memory now I am dead. This life is a scene of vanity that soon passes away, and affords no solid satisfaction, but in the consciousness of doing well, and in the hopes of another life. This is what I can say upon experience, and what you will find to be true when you come to make up the account.

MR. ADDISON (as we learn from the late celebrated Dr. Young's Tract on Original Composition) after a long and manly, but fruitless struggle with the distemper of which he died, dismissed his physicians, and with them all hopes of life. He dismissed not, however, his concern for the living; but sent for a youth nearly related to him, and finely accomplished, yet not above being the better for good impressions from a dying friend. He came; but, life now glimmering in the socket, the dying friend was silent. After a decent and proper pause,

the youth said, "Dear Sir, you sent for me; I believe, and I hope that you have some commands; I shall hold them most sacred." May distant ages not only hear but feel the reply! Forcibly grasping the young gentleman's hand, he softly said, "See in what peace a Christian can die!" He spoke with difficulty, and soon expired. Through divine grace how great is man! through divine mercy how stingless is death! Who would not thus expire.

LOUIS the late Duke of Orleans thus expressed the delight he found in piety and devotion: "I know, by experience, that sublunary grandeur and sublunary pleasure are deceitful and vain, and are always infinitely below the conceptions we form of them. But, on the contrary, such happiness, and such complacency, may be found in devotion and piety, as the sensual mind has no idea of."

CARDINAL WOLSEY, one of the greatest ministers of state that ever was, poured forth his soul in these words, after his fall from the favour of Henry VIII. "Had I but been as diligent to serve my God as I have been to please my king, he would not have forsaken me now, in my grey hairs."

WE cannot perhaps close this topic more forcibly, than with the following striking circumstance respecting M. de Voltaire; a man who, after having long, and too justly, been considered as the patron of infidelity; and, after having shewn

himself equally the enemy of every religious establishment; has at length, to the astonishment of all serious minds, and at the close of a long life, of near eighty years, in the most solemn manner given the confession of his faith subjoined; and which is confirmed on the oath of several witnesses who were present.—“I believe firmly (says he) all that the catholic, apostolic, and Roman church believes and confesses. I believe in one God, in three persons, Father, Son, and Holy Ghost, really distinguished; having the same nature, the same divinity, and the same power. That the second person was made man, called Jesus Christ; who died for the salvation of all men; who has established the holy church, to which it belongs to judge of the true sense of the holy scriptures. I condemn likewise all the heresies the said church has condemned and rejected; likewise all perverted misinterpretations which may be put on them. This true and catholic faith, out of which none can be saved, I profess and acknowledge to be the only true one; and I swear, promise, and engage myself to die in this belief by the grace of God. I believe and acknowledge also, with a perfect faith, all, and every one of the articles of the Apostle's Creed; (which he recited in Latin very distinctly.) I declare, moreover, that I have made this confession before the reverend Father Capuchin, previous to his confessing me.” If a veteran in the cause of infidelity

thus closes his life and his works, does it not greatly behove those who have been deluded or misled by his writings, seriously to look to themselves; and bring home this striking example to their hearts, lest they fall into the condemnation which their master seeks thus meanly, at the end to avoid?

RIDICULE.

SENTIMENTS.

*"The world's dread laugh,
Which scarce the firm philosopher can scorn."*

NOTHING is ridiculous but what is deformed ; nor is any thing proof against raillery but what is proper and handsome.

Men make themselves ridiculous not by the qualities they have, but the affectation of those they have not.

Ridicule is a weapon used by weak men and little minds, when they have got the wrong side of a question, and are at a loss for arguments.

The wicked or profligate use it to shield them against the conviction of truth ; to perplex when they cannot convince ; to wound the reputation of those they cannot emulate ; and to frighten the timorous from following the duties of conscience and rectitude.

It is commonly the strongest instrument of ignorance and error, and may be applied to either side of a question, according to the dexterous management of him that useth it.

Nothing blunts the edge of ridicule so much as good humour, or sharpens it so much as the contrary.

Ridicule is the chief weapon of infidelity;—the lowest and most abandoned of mankind can ridicule the most exalted beings; they call prudence avarice; courage, rashness; and brand good-nature with the name of prodigality; they laugh at the compassionate for his weakness; the serious man for his preciseness; and the pious man for his hypocrisy; and modesty is prudery; for the man of wit is never so happy as when he can raise the blush of ingenious merit, or stamp the marks of deformity and guilt on the features of innocence and beauty. In short, it is only calculated to put virtue out of countenance, to enhance the miseries of the wretched, and poison the feast of happiness; to insult man, affront God; to make us hateful to our fellow creatures, uneasy to ourselves, and highly displeasing to the Almighty.

EXAMPLES.

A YOUNG Gentleman of moderate understanding, but of great vivacity, by dipping into many authors of the modish and free-thinking turn, had acquired a little smattering of knowledge, just enough to make an atheist or a free-thinker, but not a philosopher or a man of sense. With these accomplishments he went into the country to visit his father, who was a plain, rough, honest man, and wise, though not learned. The son, who took all appor-

tunities to shew his learning, began to establish a new religion in the family, and to enlarge the narrowness of their country notions ; in which he succeeded so well, that he seduced the butler by his table-talk, and staggered his eldest sister. The old gentleman began to be alarmed at the schisms that arose among his children, but did not yet believe his son's doctrine to be so pernicious as it really was, till one day talking of his setting-dog, the son said he did not question but Carlo was as immortal as any one of the family, and, in the heat of the argument told his father, that, for his part, he expected to die like a dog. Upon which the old man, starting up in a passion, cried out, " Then, Sirrah, you shall live like one ! " and taking his cane in his hand, cudgelled him out of his system, and brought him to more serious reflections and better studies. " I do not (continues Sir Richard Steele, from whom this is taken) mention the cudgelling part of the story with a design to engage the secular arm in matters of this nature : but certainly if it ever exerts itself in affairs of opinion and speculation, it ought to do it on such shallow and despicable pretenders to knowledge, who endeavour to give a man dark and uncomfortable prospects of his being, and to destroy those principles which are the support, happiness, and glory, of all public societies, as well as of private persons."

" IF the talent of ridicule (says Mr. Addison) were employed to laugh men out of vice and folly, it might be of some use in the world ; but, instead

of this, we find that it is generally made use of to laugh men out of virtue and good sense, by attacking every thing that is serious and solemn, decent and praise-worthy, in human life." We have a remarkable example in the case of the Lord Chancellor Clarendon; concerning whom (among the other measures taken to prejudice and ruin him with King Charles the Second) we are told that mockery and ridicule were two of the most notable weapons employed by his adversaries—and almost all his adversaries were the vicious and the profane. The Duke of Buckingham in particular, and Eleanor Gwyn the king's mistress, were chief among these; the latter being often allowed to entertain the king and some of his courtiers with mocking at the age and infirmities of the good Lord Chancellor, and attempting to imitate his lameness of gait and gravity of aspect; while the former, upon every occasion, pleased himself and the company in acting all the persons who spoke even at the council-board, in their looks and motions—a piece of mimicry in which he had an especial faculty, and in his exercise of which the chancellor had a full part. Thus, in the height of mirth, it the king said, "he would go such a journey, or do such a trivial thing to-morrow," a wager would be laid with him that he would not do it; and when the king asked why, it was answered, "that the chancellor would not let him;" and another would protest "that he thought there was no ground for that imputation; however, he could

not deny that it was generally believed abroad, that his majesty was entirely and implicitly governed by the chancellor:" and when by these means they had often put the king in a passion, it was instantly reported with great joy in other companies. By such petty, low, and most illiberal arts, was a great and good man insulted, and at length degraded from all his comforts, his honours, and his good name. Nor was this all: the merry monarch himself suffered most essentially by the like shafts of ridicule and buffoonery; had it not been for which, there seems no room to doubt that in many instances he had proved a much better king, and a more happy man. This is particularly noted by the noble lord abovementioned, who one day told the king, "That it was observed abroad to be a faculty very much improved of late in his court, to laugh at those arguments which they could not answer." And though, says he, the king did not then, nor a good while after, appear to dislike the liberty I presumed to take with him; yet I found every day that some arguments grew less acceptable to him, and that the constant conversation he held with men of great profaneness, whose wit consisted in abusing scripture, and in repeating and acting what preachers said in their sermons, and turning it into ridicule (a science in which the Duke of Buckingham excelled) did much lessen the natural esteem and reverence he had for the clergy; and inclined him to consider them as a rank of men who compounded a religion for their own advan-

tage, and to serve their own turns; nor was all that I could say to him of weight enough to make any impression to the contrary.

THE Earl of C——d being at Brussels, was waited on by the celebrated M. Voltaire, who politely invited him to sup with him and Madame C——. His lordship accepted the invitation. The conversation happening to turn upon the affairs of England, “I think, my lord, said Madame C——, that the parliament of England consists of five or six hundred of the best-informed and most sensible men in the kingdom?”—“True, Madam; they are generally supposed to be so.”—“What then, my lord, can be the reason that they tolerate so great an absurdity as the Christian religion?”—“I suppose, Madam (replied his lordship) it is because they have not been able to substitute any thing better in its stead: when that is the case, I don’t doubt but in their wisdom they will readily accept it.” Surely so well-turned a piece of raillery was more forcible than a thousand arguments; and in cases like these, it is, that the true sense of ridicule is seen.

AN ancient author relates, that a company of vain and profligate persons having been drinking and inflaming their blood in a tavern at Boston in New England, upon seeing the reverend Mr. Cotton, a pious and amiable minister, coming along the street, one of them told his companions, “I’ll go, and put a trick upon the old Cotton.” Accordingly he approached him, and crossing his way,

whispered in his ear, "Cotton, thou art an old fool."—"True (replied Mr. Cotton;) I confess I am so;—the Lord make both me and thee wiser than we are; even wise to salvation!" Struck with his answer, the man related it to his associates, and, notwithstanding their then situation, it failed not to cast a great damp upon their spirits in the midst of their frolics.

THE retirement and usual pensiveness of Sir Francis Walsingham, prime minister of Queen Elizabeth, being looked upon by his friends at court as a fit of melancholy, some of them came to him on purpose to amuse and divert him from it. Sir Francis, however, soon repressed their jocularities, by telling them, "Ah! my friends, while we laugh all things are serious round about us. God is serious, who exerciseth such patience towards us; Christ is serious, who shed his blood for us; the Holy Ghost is serious, who striveth against the obstinacy of our hearts: the sacred scriptures bring to our ears the most serious and important things in the world; the holy sacraments represent to us the most serious and awful matters: the whole creation is serious in serving God and us; all that are in Heaven and Hell are serious. How then can man, that hath one foot in the grave, jest and laugh?"—What an antidote to scoffing and mockery are obvious reflections like these!

IF ever a vein of ridicule be useful in conversation, as sometimes is the case, it seems peculiarly so where just and solid argument can have no effect;

for, as a late very elegant writer observes, "When a man is steeled and hardened against conviction, we may warrantably, like Hannibal, after other expedients have been tried in vain, cut through the rock with vinegar." The following is a memorable instance. Several Jesuits being one day in company with the celebrated Monsieur Boileau, roundly asserted, according to the principles of that society, that attrition for sin was only necessary, and that they were not obliged to love God: withal insisting, that those who advanced the contrary were in an error, and imposed an insupportable yoke upon Christians, whom God had rendered free by a new law. It was to no purpose to unravel their fallacies; the dispute began to grow warm: when Monsieur Boileau, who had hitherto kept a profound silence, starting up, cried, "Oht how prettily will it sound in the final day of judgment, when our Lord shall say to his elect, "Come you, ye well beloved of my Father; for ye have never loved me in your life, but have always forbidden that I should be loved, and constantly and bravely opposed those heretics who were for obliging Christians to love me.—And you, on the contrary, go ye to the devil and his angels; you, the accursed of my Father: for ye have loved me with your whole heart, and have solicited and importuned the whole world beside to love me."—This raillery struck his opponents dumb, and more effectually enforced the necessity of divine love, than

all the solid and cogent arguments before urged had been able to do.

NOTHING that may tend to remove a single suspicion from a character so amiable as that of the writer of the Spectators, can fail of a welcome reception with the candid public; and so far is the abovementioned artful description of Atticus, from being in the least applicable to Mr. Addison, that we have the undoubted authority of a noble lord, one of his intimate friends, for asserting, That, often as he has been in Mr. Addison's company, yet, in the whole course of his lordship's acquaintance with him, he never remembers to have heard him throw out an oblique intimation that had the appearance of ill-nature; nor make a single remark upon any man, but what was perfectly worthy the gentleman and man of honour, and consistent with a candid, humane, and ingenuous mind.

REVENGE.

SENTIMENTS.

To err is human ; to forgive, divine.

Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.

BY taking revenge, a man is but even with his enemy ; but in passing it over, he is his superior.

To be able to bear provocation, is an argument of great wisdom : and to forgive it, of a great mind.

Revenge stops at nothing that is violent and wicked. The histories of all ages are full of the tragical outrages that have been executed by this diabolical passion.

A more glorious victory cannot be gained over another man than this, that when the injury began on his part, the kindness should begin on ours.

He that waits for an opportunity of acting his revenge, watches to do himself a mischief.

It was a strange revenge of a countryman, who was the last life in the lease of an estate, in his pa-

tron's possession : who taking something ill of his landlord, immediately poisoned himself to defeat the other of the estate.

Revenge begins in anger, and ends with repentance.

Solomon says, "The discretion of a man defereth his anger, and it is his glory to pass over a transgression."

EXAMPLES.

WHEN the Emperor Frederick had obtained a most signal victory in Hungary, he spoke to his soldiers : "We have done (said he) a great work ; and yet there is a greater that still remains for us to do ; which is, to overcome ourselves, and to put an end at once to our covetousness, and the desire of revenge." Thus great and generous souls are ever found to be the most placable, and are easiest appeased : while the weak and fearful are guilty of the greatest barbarities, not knowing how to allot any measure or bounds to their anger.

IN the isle of Majorca there was a lord of a castle, who, amongst others, kept a negro slave, and for some fault of his had beaten him with some severity. The villain Moor, watching his opportunity, when his master and the rest were absent shut the door against him, and at his return thus acted his damnable revenge : while his lord stood without, demanding entrance, he reviled him, violated the honour of his lady, threw her and two of his children out at the castle windows, and stood ready to

do the like with the third and youngest child. The miserable father, who had beheld the ruin of all his family but this one, begged of his slave to save the life of that little one; which the cruel slave refused, unless he would cut off his own nose: the pitiful parent accepted the condition, and had no sooner performed it, than the bloody villain first cast the infant down headlong, and then himself, in a barbarous bravery, thereby to elude the revenge of his abused lord.

A CERTAIN Italian having his enemy in his power, told him, "There was no possible way for him to save his life, unless he would immediately deny and renounce his Saviour." The timorous wretch, in hope of mercy, did it; when the other forthwith stabbed him to the heart, saying, "That now he had a full and noble revenge, for he had killed him at once both body and soul."

A NOBLE Hungarian having found one in bed with his wife, committed the adulterer to prison, there to be famished to death; and that he might the better attain his end, he caused a roasted hen every now and then to be let down to his nose, that by the smell of the meat his appetite might be excited to the greater eagerness; but he was not suffered to taste of it; only it was presented to make his punishment the more bitter. When the miserable creature had endured this manner of usage for six days, the seventh it was found that he had eaten the upper part of his own arms.

M. TULLIUS CICERO had made some orations against M. Antonius; for which, when Antonius came to be of the triumvirate, he caused him to be slain. Fulvia, the wife of Antonius, not satisfied with the death of that great orator, caused his head to be brought to her, upon which she bestowed many curses: she spit in the face of it; she placed it upon her lap, and, opening the mouth, drew out the tongue, and pricked it in divers places with a needle; and, after all, caused it to be set up in a high and eminent place, over those pulpits from whence the orators use to speak their orations to the people.

CAMBYSES, the son of Cyrus, King of Persia, sent to Amasis, King of Egypt, that he should send him his daughter. Amasis, knowing that the Persian would use her but as one of his concubines, not his wife, and withal dreading his power, sent Nitetes, the daughter of Apries the former king, adorned after the manner of his daughter. The daughter of Apries made known this deceit to Cambyses at her first coming; who was thereupon so incensed, that he resolved upon a war with Egypt: and though Amasis was dead before he could take Memphis, yet as soon as he had, he went thence to the city of Sais, enters the palace of Amasis, causes the body of him to be taken out of his sepulchre; which done, he would have it to be scourged, pulled, beaten, pricked, and used with all the contumely he could devise; this being done till the ministers of his pleasure were wearied, and seeing

the salted carcase oppose their blows, so that no particle fell from it thereby ; he at last caused it to be thrown into the fire, where it was burnt to ashes.

GEORGE VILLIERS, Duke of Buckingham, was stabbed at Portsmouth, Saturday, August 23, 1628, by John Felton. It is said the villain did it partly in revenge, for that the duke had denied him some office he had made suit for ; nor is it improbable, for I find him thus characterised : " he was a person of a little stature, of a stout and revengeful spirit. Having once received an injury from a gentleman, he cut off a piece of his little finger, and sent it with a challenge to the gentleman to fight him ; thereby to let him know, that he valued not the exposing of his whole body to hazard, so he might but have an opportunity to be revenged."

ANNO 1500, at such time as Tamas Shaw ruled Persia, the city of Ispahan (the metropolis of all Persia) surfeiting with luxury, refused not only to contribute reasonably to the king's occasions (at that time molested with the Turks and Tartars) but audaciously withstood his desired entrance. A rebellion so insufferable as made him swear a revenge scarce to be paralleled. With fury he assaults, in a rage enters it, firing a great part, and in a hostile severity pillaging each house : and, to conclude, regarding neither the outcries of old men, weak women, nor innocent children, in two days he made headless three hundred thousand of those Ispahanians : and, from Tamerlane's rigid example

at Damascus, erected a trophy (a pillar of their heads) as a memorial of their disloyalty, and his bitter revenge.

MEMORABLE is the example of Johannes Gualbertes, a knight of Florence; who, returning out of the field into the city, attended with a numerous retinue, met with that very person who, not long before, had killed his only brother; nor could the other escape him. Johannes presently drew his sword, that with one blow he might revenge the death of his brother. When the other, falling prostrate on the ground at his feet, humbly besought him, for the sake of the crucified Christ, to spare his life. Johannes, suppressing his anger, let him depart, and offered up his sword, drawn as it was, before the image of Christ crucified, in the next church he came to.

THERE was an uncivil fellow, that did nothing all the day long but rail against Pericles, the famous Athenian, in the market-place, and before all the people: and though he was at that time the public magistrate, yet he took no notice of it, but all the while dispatched sundry matters of importance, till night came; and then with a sober pace went home towards his house, this varlet following him all the way with abuse. Pericles, when he came to his house, it being dark, called to his servants to light the fellow home.

AMILCAR, General of the Carthaginians, after gaining several battles, was enviously accused, as if he went about to establish the sole sovereignty in

himself, and was put to death, his brother Giscon was forced into exile, and all his goods confiscated. After which, the Carthaginians made use of several generals; but finding themselves to be shamefully beaten, and reduced to an extreme hazard of servitude, they recalled Giscon from his banishment, and having entrusted him with the supreme command in all military affairs, they put into his hands all his and his brother's enemies, to be disposed of and punished at his pleasure. Giscon caused them all to be bound, and, in the sight of the people, commanded them all to lie prostrate on the ground: which done, with a quick foot he passed over them all three times, treading upon each of their necks. "I have now (said he) a sufficient revenge for the murder of my brother." Upon which he freely dismissed them all; saying, "I have not rendered evil for evil, but good for evil."

A CERTAIN jeweller had sold the wife of Galienus the Emperor counterfeit glass gems for true ones. The empress, being told of the cheat, requested that he might have due punishment. The emperor, having heard the complaint of his wife, commands the man to be dragged from his presence, and that he should be exposed to a lion to be torn in pieces; but, whilst the impostor fearfully, and the people greedily expected that some fierce and terrible lion should be let out of his den to devour him, the head of a man appeared from the den, and, by the emperor's order, proclaimed these

words : " He has played the cheat, and now he is cheated himself."

WHEN the Duke of Alva was in Brussels, about the beginning of the tumults in the Netherlands, he had sat down before Hulst in Flanders ; and there was a provost-marshal in his army who was a favourite of his, and this provost had put some to death by secret commission from the duke. There was one Captain Bolea in the army, who was an intimate friend of the provost's ; and one evening late he went to the captain's tent, and brought with him a confessor and an executioner, as it was his custom. He told the captain he was come to execute his excellency's commission and martial law upon him. The captain started up suddenly, his hair standing upright, and, being struck with amazement, asked him, " Wherein have I offended the duke ?" The provost answered, " Sir, I am not to expostulate the business with you, but to execute my commission : therefore, I pray, prepare yourself, for there is your ghostly father and executioner." So he fell on his knees before the priest ; and having done, and the hangman going to put the halter about his neck, the provost threw it away, and, breaking into a laughter, told him, " there was no such thing, and that he had done this to try his courage, how he would bear the terror of death." The captain, looking ghastly at him, said, " Then, Sir, get you out of my tent, for you have done me a very ill office." The next morning the said Captain Bolea, though a young man of about thirty, had his hair

all turned grey, to the admiration of all the world, and the Duke of Alva himself, who questioned him about it; but he would confess nothing. The next year the duke was recalled; and, in his journey to the court of Spain, he was to pass by Saragossa, and his Captain Bolea and the provost went along with him as his domestics. The duke being to repose some days in Saragossa, the young old Captain Bolea told him, "that there was a thing in that town worthy to be seen by his excellency, which was a casa de loco, a bedlam-house, such an one as there was not the like in Christendom." "Well (said the duke) go and tell the warden I will be there to-morrow in the afternoon." The captain, having obtained this, went to the warden, and told him the duke's intention; and that the chief occasion that moved him to it was, that he had an unruly provost about him, who was subject oftentimes to fits of frenzy; and, because he wished him well, he had tried divers means to cure him, but all would not do, therefore he would try whether keeping him close in bedlam for some days would do him any good. The next day the duke came, with a ruffling train of captains after him, amongst whom was the said provost very shining and fine. Being entered into the house about the duke's person, Captain Bolea told the warden, pointing at the provost, "That's the man." The warden took him aside into a dark lobby, where he had placed some of his men, who muffled him with his cloak, seized upon his sword, and hurried him down into a dun-

geon. The provost had lain there two nights and a day; and afterwards it happened that a gentleman, coming out of curiosity to see the house, peeped into a small grate where the provost was. The provost conjured him as he was a Christian to go and tell the duke of Alva his provost was there confined, nor could he imagine why. The gentleman did his errand: and the duke, being astonished, sent for the warden with his prisoner. The warden brought the provost in cuerpo, full of straws and feathers, madman-like, before the duke; who at the sight of him bursting into laughter, asked the warden why he had made him prisoner? "Sir (said the warden) it was by virtue of your excellency's commission, brought me by Captain Bolea." Bolea stepped forth and told the duke, "Sir, you have asked me oft how these hairs of mine grew so suddenly grey: I have not revealed it to any soul breathing; but now I'll tell your excellency, and so related the passage in Flanders; and added, "I have been ever since beating my brains to know how to get an equal revenge of him, for making me old before my time." The duke was so well pleased with the story and the wittiness of the revenge, that he made them both friends: and the gentleman who told me this passage said, that the said Captain Bolea is now alive, and could not be less than ninety years of age.

AN astrologer predicted the death of King Henry the Seventh such a year. The king sent for him, and asked if he could tell fortunes? He said,

"Yes." The king then asked if he did not foresee some imminent danger that much about that time should hang over his own head? He said, "No." "Then (said the king) thou art a foolish figure-caster, and I am more skilful than thou; for as soon as I saw thee I instantly prophesied that thou shouldst be in prison before night, which thou shalt find true," and sent him thither. He had not been long in custody before the king sent for him again, to know whether he could cast a figure to know how long he should be in prison? He still answered, "No." "Then (said the king) thou art an illiterate fellow, that canst not foretell either good or bad that shall befall thyself; therefore I will conclude thou canst not tell of mine;" and so set him at liberty.

ARCADIUS, an Argive, never gave over reviling King Philip of Macedon, abusing him with the most reprobachful terms; and arrived at last to that bold impudence as to give him this kind of public warning:

So far to fly, until he hither came,

Where no man knew or heard of Philip's name.

This man was afterwards seen in Macedonia. Then the friends and courtiers of King Philip gave him information thereof, moving him to inflict some severe punishment upon him, and in no case suffer him to escape his hands. But Philip, on the contrary, having this railer in his power, spake gently unto him, used him courteously and familiarly, sent

unto him in his lodgings gifts and presents, and so sent him away in safety. Afterwards he commanded these courtiers who had incited him against him, to enquire what words this man gave out of him amongst the Greeks. They made report again, and told him that he was become a new man, and ceased not to speak wonderful things in the praise of him. "Look you then, (said Philip unto them) am not I a better physician than all you? and am not I more skilled in the cure of a foul-mouthed fellow than the best of you?"

ALIVERDI, generalissimo of the armies of Abbas the Great, King of Persia, and his prime minister, was as good a general, and as able a politician, as he was amiable in the capacity of a courtier. From the constant serenity of his countenance, it was judged that nothing could ruffle the calmness of his heart; and virtue displayed itself in him so gracefully and so naturally, that it was supposed to be the effect of his happy temper. An extraordinary incident made the world to do him justice, and place him in the rank he deserved.

One day, as he was shut up in his closet, bestowing on affairs of state the hours which other men devote to sleep, a courier, quite out of breath, came in, and told him that an Armenian, followed by a posse of friends, had in the night surprized his palace at Amandabat, destroyed all the most valuable furniture in it, and would have carried off his wife and children, doubtless to make slaves of them, had not the domestics, when the first fright

was over, made head against him. The courier added, that a bloody skirmish ensued, in which his servants had the advantage at last; that the Armenian's friends were all killed upon the spot, but that their leader was taken alive. "I thank thee, Offali," (the prophet most revered by the Persians next to Mahomet) cried Aliverdi, "for affording me the means to revenge so enormous an attempt. What! whilst I make a sacrifice of my days and my repose to the good of Persia; while, through my cares and toils, the meanest Persian subject lives secure from injustice and violence, shall an audacious stranger come to injure me in what is most dear to me! Let him be thrown into a dungeon, give him a quantity of wretched food sufficient to preserve him for the torments to which I destine him." The courier withdrew, charged with these orders to them who had the Armenian in custody.

But Aliverdi, growing cool again, cried out, "What is it, O God, that I have done! is it thus I maintain the glory of so many years? Shall one single moment eclipse all my virtue? That stranger has cruelly provoked me; but what impelled him to it? No man commits evil merely for the pleasure of doing it: there is always a motive, which passion or prejudice presents to us under the mask of equity; and it must needs be some motive of this kind that blinded the Armenian to the dreadful consequences of his attempt. Doubtless I must have injured the wretch."

He dispatches immediately an express to Amadabat, with an order under his own hand, not to make the prisoner feel any other hardship than the privation of liberty. Tranquil after this act of moderation, he applied himself again to public business, till he should have leisure to sift this particular case to the bottom. From the strict inquiries he ordered to be made, he learned that one of his inferior officers had done very considerable damage to the Armenian, considering the mediocrity of his fortune ; and that he himself had slighted the complaints brought against him. Eased by this discovery, he called for the Armenian, whose countenance expressed more confusion than terror, and passed this sentence upon him :

“ Vindictive stranger, there were some grounds for thy resentment ; thou didst think I had justly incurred thy hatred ; I forgive thee the injury thou hast done to me. But thou hast carried thy vengeance to excess ; thou hast attacked a man whom thou oughtest to respect ; nay, thou hast attempted to make thy vengeance fall upon innocent heads, and therefore I ought to punish thee. Go then and reflect in solitude on the wretchedness of a man that gives full swing to his passions. Thy punishment, which justice requires of me, will be sufficiently tempered by my clemency ; and thy repentance may permit me to shorten the term.”

THE citizens of Privernum having sustained several obstinate wars against the Roman republic, were obliged at last to shut themselves up within

the walls of their town. Reduced to the last extremity, they sent ambassadors to Rome for negotiating a peace. The senate having demanded what chastisement they deserved in their own opinion? "That (answered they) which men deserve who have strained every nerve to preserve their liberty, that precious gift received from their forefathers." But, replied the consul, if Rome give you peace, may she expect that hereafter you will religiously observe it? "Yes (said the ambassadors) if the conditions be just and equal, so as not to make us blush. But if you give us a disgraceful peace, hope not that the necessity which makes us accept of it to-day will make us observe it to-morrow." The senate was charmed with the behaviour of these ambassadors; and judged rightly, that enemies who preserve their courage in the greatest adversity were worthy of the honour of being Roman citizens.

V I R T U E.

SENTIMENTS.

*Blessings ever wait on virtuous deeds ;
And though a late, a sure reward succeeds.*

VIRTUE is the surest foundation both of reputation and fortune ; and the first step to greatness is to be honest.

He that would govern his actions by the laws of virtue, must keep guilt from the recesses of his heart, and remember, that the pleasures of fancy, and the emotions of desire, are more dangerous as they are more hidden, since they escape the awe of observation, and operate equally in every situation, without the concurrence of external opportunities.

He who desires no virtue in his companion, has no virtue in himself.

Many men mistake the love for the practice of virtue, and are not so much good men as the friends of goodness.

Virtue is most laudable in that state which makes it most difficult.

To dread no eye, and to suspect no tongue, is the great prerogative of innocence; an exemption granted only to invariable virtue.

Virtue has such a peculiar beauty and comeliness, that even men of the most opposite character are impelled to reverence it in others, whatever be their station. Tully very justly observes, that "*if virtue were to appear in a human form, all men would adore her.*"

Virtue is the greatest ornament to youth; to the aged comfortable; to the poor serviceable; to the unfortunate and afflicted a sure support: she enobles the slave and exalts nobility, and is the brightest gem in the crown of a sovereign.

None but the virtuous dare hope in bad circumstances.

In the deepest distress virtue is more illustrious than vice in its highest prosperity.

EXAMPLES.

M. PORTIUS CATO the Elder lived with that integrity, that though he was fifty times accused, he was yet so many times adjudged innocent; nor did he obtain this by favour or wealth, but against the favour and riches of almost the whole city. His honesty and severity had raised him up very many enemies, and much of envy, for he spared no man, nor was he a friend to any who was not so to the commonwealth. At last, being accused in his old age, he required and obtained, that Tiberius Sempronius Gracchus, one of the chiefest of his

enemies, should be appointed for his judge: but even he acquitted him, and gave sentence that he was innocent. Through this his confident action, he ever after lived both in great glory and equal security.

IT is said of King Henry the Sixth of England, that he had one immunity peculiar, that no man could ever be revenged of him, seeing he never offered a man an injury: once for all let his confessor be heard speak, who in ten years confession never found that he had said or done any thing for which he might justly be enjoined penance.

WHEN the corpse of Thomas Howard, second Duke of Norfolk, was carried to be interred in the Abbey of Thetford, Anno 1524, no person could demand of him one groat for debt, or restitution for any injury done by him.

JULIUS DRUSUS, a tribune of the people, had a house that in many places lay open to the eyes of the neighbourhood. There came a workman to him, and told him, that at the price of five talents he would so alter it, that it should not be liable to that inconvenience. "I will give thee ten talents (said he) if thou canst make my house conspicuous in every room of it, that so all the city may behold after what manner I lead my life." For he was a man of great temperance and moderation. Lipsius calls him Livius Drusus, and relates the story in somewhat a different manner, though to the same purpose.

ARISTIDES was the most just and honest person amongst all the Greeks ; and, by reason of the glory and name he had gained, was in danger of a ten years exile, which, from the manner of the suffrage, the Greeks call Ostracism. While they were now giving in their voices, and he himself was present, standing in the crowd and throng of the people, there came one to him, who (not being able to write himself) desired him (being next to him) that he would write the name of Aristides in his shell, viz. him that he would have condemned and banished. "Do you know him then (said Aristides;) or has he any ways injured you?" "Neither (said the other;) but this is that which vexes me, and therefore I would he were condemned, because I hear him called up and down, Aristides the just or honest." Aristides took his shell, and wrote his name in it as he had desired.

SCIPIO NASICA was judged once, by the Senate of Rome (and each of those senators were sworn to speak without passion or affection) to be the best and most honest man that ever was from the beginning of the world: yet this same man, as upright and innocent as he was, through the ingratitude of the people, was not suffered to die in his own country.

ASCLEPIODORUS went on a pilgrimage from the city of Athens into Syria, and visited most cities as he went along. This he undertook, that he might observe the manners of men, and their way of life. His journey being ended, he said that, "that in all

his perambulation he had not met with more than three men that lived with modesty, and according to the rules of honesty and justice." These three were Ilapius a philosopher in Antioch; Mares of Laodicea, the most honest man of that age; and Domninus the philosopher; so that it should seem Heraclitus had reason for his tears, who is said to weep as often as he came abroad, in consideration of so many thousands of evil livers as he beheld about him.

WHEN the Senate of Rome was in debate about the election of Censor, and that Valerianus was in nomination, Trebellius Pollio writes, that the universal acclamation of the Senators was, "The life of Valerianus is a censorship; let him be the judge of us all, who is better than all of us: let him judge of the senate who cannot be charged with any crime; let him pass sentence upon our life, against whom nothing is to be objected. Valerianus was almost a censor from his cradle; Valerianus is a censor in his whole life: a prudent senator; modest, grave; a friend to good men, an enemy to tyrants; an enemy to the vicious, but a greater unto vice. We receive this man for our censor: him we will all imitate: he is the most noble amongst us, the best in blood, of exemplary life, of excellent learning, of choice manners, and the example of antiquity." This was a glorious character of a man given by so honourable an assembly: and yet we see after what manner virtue is sometimes afflicted in the world: this worthy person, having

attained to the empire, was unfortunately taken by Saporess, King of Persia, and made his footstool.

AN eminent citizen, who had lived in good fashion and credit, was, by a train of accidents, and by an unavoidable perplexity in his affairs, reduced to a low condition. There is a modesty usually attending faultless poverty, which made him rather choose to reduce his manner of living to his present circumstances, than solicit his friends, in order to support the show of an estate, when the substance was gone. His wife, who was a woman of sense and virtue, behaved herself on this occasion with uncommon decency, and never appeared so amiable in his eyes as now. Instead of upbraiding him with the ample fortune she had brought, or the many great offers she had refused for his sake, she redoubled all the instances of her affection, while her husband was continually pouring out his heart to her in complaints, that he had ruined the best woman in the world. He sometimes came home at a time when she did not expect him, and surprized her in tears; which she endeavoured to conceal, and always put on an air of cheerfulness to receive him. To lessen their expence, their eldest daughter (whom I shall call Amanda) was sent into the country, to the house of an honest farmer, who had married a servant of the family. This young woman was apprehensive of the ruin which was approaching, and had privately engaged a friend in the neighbourhood to give her an account of what passed from time to time in her father's affairs.

Amanda was in the bloom of her youth and beauty, when the lord of the manor, who often called in at the farmer's house as he followed his country sports, fell passionately in love with her. He was a man of great generosity, but, from a loose education, had contracted a hearty aversion to marriage. He therefore entertained a design upon Amanda's virtue; which at present he thought fit to keep private. The innocent creature, who never suspected his intentions, was pleased with his person, and, having observed his growing passion for her, hoped, by so advantageous a match, she might quickly be in a capacity of supporting her impoverished relations. One day, as he called to see her, he found her in tears over a letter she had just received from her friend; which gave an account that her father had lately been stripped of every thing by an execution. The lover, who with some difficulty found out the cause of her grief, took this occasion to make her a proposal. It is impossible to express Amanda's confusion, when she found his pretensions were not honourable. She was now deserted of all her hopes, and had no power to speak, but, rushing from him in the utmost disturbance, locked herself up in her chamber. He immediately dispatched a messenger to her father with the following letter.

"SIR,

I have heard of your misfortune, and have offered your daughter, if she will live with me, to settle on

er four hundred pounds a year, and to lay down the sum for which you are now distressed. I will be so ingenuous as to tell you, that I do not intend marriage; but if you are wise, you will use your authority with her not to be too nice, when she has an opportunity of saving you and your family, and of making herself happy.

"I am, &c."

This letter came to the hands of Amanda's mother; she opened and read it with great surprise and concern. She did not think it proper to explain herself to the messenger; but, desiring him to call again the next morning, she wrote to her daughter as follows.

"DEAREST CHILD,

Your father and I have just now received a letter from a gentleman who pretends love to you, with a proposal that insults our misfortunes, and would throw us to a lower degree of misery than any thing which is come upon us. How could this barbarous man think, that the tenderest of parents would be tempted to supply their wants by giving up the best of children to infamy and ruin? It is a mean and cruel artifice to make this proposal at a time when he thinks our necessities must compel us to any thing: but we will not eat the bread of shame; and therefore we charge thee not to think of us, but to avoid the snare which is laid for thy virtue. Beware of pitying us: it is not so bad as you have

perhaps been told. All things will yet be well, and I shall write my child better news.

I have been interrupted. I know not how I was moved to say things would mend. As I was going on, I was startled by a noise of one that knocked at the door, and had brought us an unexpected supply of a debt which has long been owing. Oh! I will now tell thee all. It is some days I have lived almost without support, having conveyed what little money I could raise to your poor father. Thou wilt weep to think where he is; yet, be assured, he will soon be at liberty. That cruel letter would have broke his heart; but I have concealed it from him. I have no companion at present besides little Fanny; who stands watching my looks as I write, and is crying for her sister; she says she is sure you are not well, having discovered that my present trouble is about you. But do not think I would thus repeat my sorrows to grieve thee. No; it is to intreat thee not to make them insupportable, by adding what would be worse than all. Let us bear cheerfully an affliction which we have not brought on ourselves, and remember there is a Power who can better deliver us out of it than by the loss of thy innocence. Heaven preserve my dear child!

Thy affectionate mother——"

The messenger, notwithstanding he promised to deliver this letter to Amanda, carried it first to his master, who, he imagined, would be glad to have an opportunity of giving it into her hands himself.

His master was impatient to know the success of his proposal, and therefore broke open the letter privately to see the contents. He was not a little moved at so true a picture of virtue in distress; but at the same time was infinitely surprized to find his offers rejected. However, he resolved not to suppress the letter, but carefully sealed it up again, and carried it to Amanda. All his endeavours to see her were in vain, till she was assured he brought a letter from her mother. He would not part with it, but upon condition that she would read it without leaving the room. While she was perusing it, he fixed his eyes on her face with the deepest attention; her concern gave a new softness to her beauty, and when she burst into tears, he could no longer refrain from bearing a part in her sorrow, and telling her that he too had read the letter, and was resolved to make reparation for having been the occasion of it. My reader will not be displeased to see the second epistle, which he now wrote to Amanda's mother.

“MADAM,

I am full of shame, and will never forgive myself if I have not your pardon for what I lately wrote. It was far from my intention to add trouble to the afflicted; nor could any thing but my being a stranger to you have betrayed me into a fault, for which, if I live, I shall endeavour to make you amends as a son. You cannot be unhappy while

Amanda is your daughter : nor sh^ll be, if any thing can prevent it which is in the power of,

Madam,

Your most obedient,

humble servant ——— ”

This letter he sent by his steward, and soon after went up to town himself to complete the generous act he had now resolved on. By his friendship and assistance, Amanda's father was quickly in a condition of retrieving his perplexed affairs. To conclude, he married Amanda, and enjoyed the double satisfaction of having restored a worthy family to their former prosperity, and of making himself happy by an alliance to their virtues.

THE emperors of China elect their wives out of their own subjects, and, provided they are accomplished with virtue and beauty, they regard not their estate or condition. Not only the Chinese, but every other nation pay this due tribute to virtue, except where custom and degeneracy have totally obliterated all sense of rectitude and morality.

LYCURGUS, being questioned about the law which discharged portions to be given to young women, said, That in the choice of a wife, merit only should be considered; and that the law was made to prevent young women being chosen for their riches, or neglected for their poverty. A man deliberating whether he should give his daughter in marriage to a man of virtue with a small for-

tune, or to a rich man who was not famed for probity, Themistocles said, "I would bestow my daughter upon a man without money, rather than upon money without a man."

VIRTUE and prudence are forcibly described by King Lemuel in the book of Proverbs. "Who can find a virtuous woman? for her price is far above rubies. The heart of her husband doth safely trust in her; she will do him good, and not evil, all the days of her life: she seeketh wool and flax, and worketh willingly with her hands; she layeth her hands to the spindle, and her hands hold the distaff. She stretcheth out her hands to the poor; yea, she reacheth out her hands to the needy; she openeth her mouth with wisdom, and in her tongue is the law of kindness: she looketh well to the ways of her household, and eateth not the bread of idleness. Her children rise up and call her blessed: her husband also, and he praiseth her; many daughters have done virtuously, but thou excellest them all," &c.

THERE is not a more illustrious or beautiful example of virtue for the imitation of youth in true or fabulous history, than the story of the young Joseph (vide IMPURITY) as recorded in Genesis, chap. xxxix. Not only that instance, but the whole conduct of his life, are such admirable examples of wisdom and virtue, as must excite the most perfect esteem and love of his character, more than any fictitious description that ever was yet written.

THE honour, influence, and power, of virtue.

and goodness is admirably recorded in the book of Job, chap. xxix. when in his prosperity. "Oh ! that I were as in months past, as in the days when God preserved me ; when his candle shined upon my head, and when by his light I walked through darkness : as I was in the days of my youth, when the secret of God was upon my tabernacle ; when the Almighty was yet with me ; when my children were about me : when I washed my steps with butter, and the rock poured me out rivers of oil ; when I went out to the gate through the city ; when I prepared my seat in the street ! The young men saw me, and hid themselves ; and the aged arose and stood up : the princes refrained talking, and laid their hand on their mouth. The nobles held their peace, and their tongue cleaved to the roof of their mouth. When the ear heard me, then it blessed me ; and when the eye saw me, it gave witness to me : because I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me ; and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me : my judgment was as a robe and a diadem. I was eyes to the blind, and feet was I to the lame. I was a father to the poor : and the cause which I knew not I searched out ; and I brake the jaws of the wicked, and plucked the spoil out of his teeth. Then I said, I shall die in my nest, and I shall multiply my days as the sand. My root was spread out by the the waters, and the dew lay all night

upon my branch. My glory was fresh in me, and my bow was renewed in my hand. Unto me men gave ear, and waited, and kept silence at my counsel; after my words they spake not again; and my speech dropped upon them: and they waited for me as for the rain; and they opened their mouth wide, as for the latter rain. If I laughed on them they believed it not; and the light of my countenance they cast not down. I chose out their way, and sat chief, and dwelt as a king in the army, as one that comforteth the mourners.



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